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Faith, Hope and Love, these three.

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From the reports of the Baptist Congress there was one man from the South present. In a speech in regard to their desire to unite the Southern and Northern Baptists he said that an essential condition was doctrinal agreement as to the Bible, the atonement and the deity of Christ. The correspondent of the *Watchman* praised the ability of his discussion, but added it made the achievement of a larger union more difficult! That speaks volumes and we hope Southern Baptists will make a note of it.

The correspondent adds that our fathers used to insist on common experience of divine grace as a basis of fellowship rather than assent to professions of any kind. The proposition under consideration being the inspiration of the Scriptures, the vicarious atonement and the deity of Christ. Our fathers insisted on regeneration, and the possibility of a man's claiming to be regenerated who did not believe those great truths with all his heart would never have occurred to them.

It is an evil and a bitter thing to-day, if there is any church calling itself Baptist, to which a candidate for membership could apply who in his experience did not show he was trusting to the vicarious atonement and yet could be received.

The *Baptist Commonwealth* says that on Wednesday at the close of the regular discussion in the Baptist Congress they held a mass meeting and resolved to form a "National Association," and to make the Baptist Congress represent all the Baptists of America. "Will you walk into my parlor, said the spider to the fly."

The *London News* is going on every week with its religious census of Greater London. And in outlying districts as in the city proper, the Baptists lead among the Nonconformists. The interesting thing is the large attendance of children both in the morning and at night. The day of the census at Penge was wet, "rain fell heavily and continuously," yet in the one Baptist church there were 133 children in a congregation of 443 in the morning, and 54 among 502 at night. Alas! for the childless churches of the United States!

Mr. G. W. Russell says that once in a conversation Gladstone was expressing the most serious concern at the growth of socialistic ideas in England. Russell asked whether he meant "the State doing for the individual what he ought to do for himself?" and Gladstone said he did.

Reconciled to God.

J. M. WEAVER, D. D.

Those are wonderful words written by Paul to the Corinthians: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This language embodies truths so glorious that when believed and realized it fills the soul with adoring gratitude. Man at his birth and by reason of wicked works is alienated from God, his Creator and great Benefactor. In his soul wicked and hostile feelings are indulged towards One who has loved him with an amazing love, passing human conception. God, without his knowledge, and before he was born, has manifested this love in a plan of redemption that is the wonder of angels. In carrying out this plan God, in the person of Jesus Christ has made an atonement sufficient to save all men. In Christ God is now reconciled to man, ready and willing to pardon and cleanse him. He has called and sent forth men to proclaim this fact to all the world. God in Christ is now reconciled to man. This means that Christ, by his life, death and resurrection has satisfied the divine justice and magnified and made honorable the violated law. An atonement is thus made which is full and complete so that God is satisfied and is able and willing to justify all men unto eternal life. Nothing more is called for or needed. Nothing can be added to or taken from this peerless robe of righteousness. God can now be "just and the justifier of him that believeth in Jesus." Every obstacle and difficulty so far as God is concerned is now removed. Whosoever of all the sons of man will may now come to him and be saved with an everlasting salvation. Each believer may in joy exclaim:

"Jesus, thy robe of righteousness

My beauty is, my glorious dress;

Mid flaming worlds, in this arrayed,

With joy shall I lift up my head."

Now God beseeches all men to be reconciled unto Him. Jesus says: "God so loved the world that he gave His only begotten Son that whosoever would believe on Him should not perish but have everlasting life." The saddest fact in the world is that men, for whom all this is done, continue hostile to Him and unreconciled. They will not cease their rebellion to Him but harbor suspicion against Him. What does He ask of them that they may be reconciled? Only to enter Christ where they will find a reconciled Father. How can one enter Christ? Two things are absolutely essential. First, a confession of and a turning from their rebellion unto God. This is repentance, without which men must perish. It is the throwing down the arms of rebellion against an offended yet loving Sovereign. In a word it is the utter dethroning of self and the enthroning of God as ruler in the soul and life. It is full, penitent surrender to God in all things for time and eternity. Second, a mental apprehension and heart

reception of Jesus Christ as a personal Savior. This is faith "without which it is impossible to know Him." A penitent believer thus enters Christ and is reconciled unto God. So in Christ God and man meet reconciled. God is satisfied with Christ's atoning work and man turning from his own "deadly doing" is satisfied with this work and this brings them together. Glorious results always follow this reconciliation. Peace and rest comes into the soul hitherto tossed to and fro by evil passions. All raging passions are calmed and subdued. Enmity towards God and man is slain. Sweet communion between God and the spirit is established and enjoyed. God is reconciled as a loving Father, and all slavish fear is cast out.

Holliness and purity are begun in the soul and developed in the life as the days go by. Sin, hitherto indulged in with pleasure, becomes abhorrent. "Wicked thoughts, words and acts are detested and refrained from. Sinful pleasures are repudiated and holy practices are cultivated. The earnest cry of the soul is:

"O for a heart to praise my God,
A heart from sin set free;

A heart that's sprinkled with the blood
So freshly shed for me."

Hope now, in regard to the future life begins to glow and brighten. The desire and expectation of seeing Jesus, our Savior, and being like Him, thrill the soul with joy unspeakable. Visions of coming glories fill the soul with rapture divine. These visions are a little of heaven now enjoyed on earth. As Coleridge says:

"In some hour of solemn jubilee,
The massy gates of Paradise are thrown
Wide open, and forth come, in fragments
wild,

Sweet echoes of unearthly melodies,
And odors snatched from beds of amaranth,
And they that from the crystal river of
life

Spring up on freshened wing, ambrosial
gales,
The favored good man in his lonely walk
Receives them, and his silent spirit drinks
Strange bliss which he shall recognize in
heaven."

Death now loses its terrors and life becomes a pean of praise. Thus God and man reconciled brings heaven into the soul and life on earth. Reader, are you reconciled to God? If so, well may you rejoice. If not, why not meet the kind overtures of God, your Maker, and enter Christ by faith? You may and ought. Your soul demands it. Eternal alienation follows neglect. "Be ye reconciled to God."

Come close to God. He may take you to-day up into the mountain top, for where he took Peter with his blundering, and James and John, those sons of thunder, who again and again so utterly misunderstood their Master and his mission—there is no reason why he should not take you. You can hardly be farther back than they were. So don't shut yourself out of it and say, "Ah, these wonderful visions and revelations of the Lord are for choice spirits, for an election within the election?" They may be for you. The Lord will come to those that are humble and of a contrite heart and who tremble at his word.—McNeill.

The lips of the righteous feed many; but fools die for want of wisdom.

Snapping Bonds.

BY C. H. SPRIGGS.

Like Sampson, the Christian man, when he is as he should be, is wondrously strong in snapping his bonds. It may be that the attempt is made to strap the Christian down tightly with the bond of custom. "This is the rule in the trade." "This is the manner of buying and selling which is current in dealing with this kind of merchandise." The true believer will break that bond as Sampson snapped the seven green withes with which Delilah bound him. "No," he will say, "I cannot and I will not lie; neither will I act the part of a deceiver, whatever others may do." Perhaps an attempt will be made to entrap him into sumptuous forms of worship, glittering with show and fascinating with all manner of sweet musical sounds; and for awhile his ear may be entranced, and his feet may be almost gone; but presently he remembers the words of his Master to the woman of Samaria: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." In an instant, away go the bonds of ritualism and Romanism, and the man is free once more.

Possibly he is bound for a time with the fetters of fear of man, which is a snare to many. He is in the presence of one of whom he is afraid; so, for a while, he holds his tongue and does not reveal his own sentiments with regard to Christ and His cross. Or else he has the fear of losing his business; or such fools are many in England the greater fear of "losing caste in society." It is that fear which makes slaves of half our population—the fear of not being thought "respectable." But the true man of God very soon snaps that bond, for he regards it as an honor to be accounted dishonorable for Christ's sake; he feels that, if it be vile to be a servant of the Lord Jesus Christ, he will be viler still; and that if the fact that he is a Christian will bring him into contempt, he will be willing to be in even greater contempt, for he will serve his Lord.

If you want a good specimen of a spiritual Sampson, snapping his bonds, look at Martin Luther. In that day when he rose up from the Santa Scala, and would no longer go up and down those stairs on his knees in the vain hope of winning salvation by his own good works—in that moment he snapped his bonds. At the gates of Wittenberg, on that cold December day when his friends had piled together a little heap of wood, and it was blazing away right cheerily, Martin thought that nothing would make the fire burn so well as one of the Pope's bulls, so he threw it on, amidst the wondrous gaze of all the spectators of the daring deed and the hope or fear of some that he would drop dead while performing so dangerous an action. He was, by that defiance of the Pope, a real Sampson, breaking all bonds that still held him to Popery. And such freemen should all Christians be. If they were, you would not see them—as so many of them still are—fettered with absurd notions about holy days, and holy places, and priests, and I know not what beside, of papistical trumpery. The true believer in Christ breaks away from all his nonsense and error, and goes forth, even though he stands alone, and says: "The Son of God hath made me free, and I am free indeed." I might give you many other illustrations of the way in which the Christian uses God-given power, but I will simply repeat what I have already said, that he is, through the grace of God, made to be a man of great strength.—Sel.

The Apostle Paul on Inspiration.

BY GEO. YARDEN, D. D.

I pen a few thoughts for publication in the WESTERN RECORDER on the statements and reasoning of the apostle Paul as found in his first epistle to the saints at Corinth, making as the basis of my reflections what is recorded in the second chapter and the beginning of the third, at the same time limiting myself to a brief analysis of his course of thought.

The two *termini* within which I shall confine myself consist in earnest and reiterated disavowals of any human wisdom, power or efficacy in achieving success in the proclamation of the gospel of the grace of God. In the *terminus a quo*, chapter second, the apostle disclaims his own inefficiency thus: "When I came to you, brethren, to declare the testimony of God, I did not use words of human wisdom, did not seek to arrest your attention and move your hearts by beauties of rhetoric and oratory but, contrariwise, in personal weakness, fear and trembling, I preached 'in demonstration of the Spirit and of power.'"

And then at the *terminus ad quem* Paul shows the folly of contending about the messenger from whose lips they had heard the gospel, since whether it was himself or Apollos or any other, they were nothing: "Neither is he that planneth anything, neither he that watereth, but God that giveth the increase." A considerable period having intervened between Paul's visit to Corinth and the writing of this epistle, the narrative, or the past tense, as in other verses of these chapters, might have been expected; but no, Paul falls into the present tense as expressive of the general truth that in the business of effective preaching it was, it is, it ever will hold true, that the preacher is an infinitesimal factor, nothing indeed—that God is all in all. Now, this is the *conclusion* of the argumentative statements embraced between these extremes. Beginning and ending this section of the epistle with these absolute disavowals of any efficient personal agency, the apostle fills the intervening space with the very strongest affirmations concerning the theopneustic contents of his message. What he here writes certainly deserves careful and devout study.

That the teachings of the apostle were inspired of God is (between these extremes) evidenced by such directness and variety of statement, by such urgency of reasoning and aptness of illustration, as to preclude any reasonable doubt in the mind of any honest seeker after the truth.

The inspiration of the apostle and of the rest of the record writers differs widely from the pseudo-inspiration which in some quarters is attributed to pythoness and poet. No one of these ever put forth such a claim to the divine afflatus as does this writer. That he believed himself to be uttering God-given words appears indisputably evident.

Paul does not here as a scholastic theologian discuss the subject of inspiration, nor for that matter, as a modern one. He does not summon attention to clear-cut definitions of terms, does not define exactly what inspiration is, but, availing himself of the needs of the hour, he makes a series of vigorous statements, setting forth some of the circumstances of his "entrance in" among these Corinthians.

His text, if I may so speak, really seems to be the last sentence of the preceding chapter: "That no flesh should glory in his presence; as it is written, Let him that glory, glory in the Lord."

First then, as I instanced above at the *terminus a quo*, the apostle disclaims all personal credit for the mighty effects produced by his preaching. It is well to remember just here that, while he was "persuading the Jews and Greeks" at Corinth, the Lord spoke words of cheer to him in a night vision, saying: "Be not afraid, but speak, and hold not thy peace: for I am with thee." Accordingly, the discussion of the subject, if such it may be called, is personal.

A singularly strong word Paul here employs in characterizing the agency of the Holy Spirit as accompanying his preaching—which he declares was in demonstration of the Spirit and of power. A bare statement of a truth or principle, as a theorem in mathematics, is faintly apprehended until made apparent by means of a demonstration. Then the hazy becomes clear, the obscure luminous. So the Spirit of God alone can disclose to the soul of man the significance of spiritual truths. However grammatically and logically these divine doctrines may be stated in the vernacular, the Spirit must demonstrate them. Derived from the Greek noun here employed is the strongest word of its class in the English language—*apodictic* or *apodictic*, meaning "evident beyond contradiction." Herein is justified the Scripture expression, "the full assurance of faith." Here is possible demonstration for you—it can possibly go no further.

Weight is added to this argument by observing the series of antitheses—not with persuasive words of man's wisdom, but in demonstration of the Spirit—that your faith should not stand in the wisdom of man, but in the power of God.

The apostle then proceeds to speak of the hidden wisdom which God had predestined before the world unto our glory, declaring that "what eye hath not seen nor ear heard" God hath revealed through the Spirit. Things so hidden and remote from human observation and ken could have been known only by the revelation of the Holy Spirit. An apt illustrative comparison is subjoined: For in spite of the pretensions of telepathy, no man can tell the thoughts and designs of another man, so the Spirit of God, and the Spirit of God only, can be acquainted with the secret counsels of God, and he, therefore, only can reveal them. Such disclosures as are made in the book of God cannot consequently be made known except by revelation. No process of mental evolution on man's part can possibly unfold the mysteries of providence and redemption.

Again: In the application of his illustration the apostle really advances another step in his argument: "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." By means of God's Spirit we are certified, are made conscious, that these revelations are imparted to us by God. The Spirit that reveals them bars all doubt about their divine reality. And certainly Paul's vigorous and pertinent reasoning, manifest in his argumentation here, (to say nothing of it in his other epistles) precludes all supposition that he was laboring under hallucination.

And now, what about the verbal expression of these heavenly communications? Was the apostle after all left to cough them whatever words, phrases and sentences he might naturally think best? Nay, verily. God was "with his mouth," as he was with the mouth of his earliest spokesman. "The things given to us of God, (Paul adds) we also speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." The divine thoughts are in the words; hence the one cannot be separated from the other. The utterances of the ancient oracles were delivered in the words of the supposed divinity and not in such language as was selected by the organ of communication. No sort of *finesse*, however attenuated, can by possibility, obscure the sharp, strong, luminous assertion of the Plato of the New Testament, that he gave expression to the divine promptings in the very words taught him by the Holy Spirit.

And now, having finished this brief analysis, I take occasion to add that this account given by the apostle of his own inspiration tallies in general with the statement made concerning the writers of the Old Testament that "no prophecy ever came by the will of man, but men spoke from God, moved by the Holy Spirit." And what is here affirmed of

the speakers is in like manner declared without equivocation of the entire content of the Jewish writings: "All Scripture is given by inspiration of God." Moved to speak, they were also moved to write. The men were inspired: their written message is inspired. Such seems to me to be the plain teachings of the Book on this fundamental subject.

The Monastic Idea.

The student of the Bible will recall several instances of holy men abiding for a season in solitude. Christ also at times courted retirement, and undoubtedly we are warranted in inferring that with profit their example might be followed in the modern world. Lander has written: "Solitude is the audience chamber of God. It is also the meeting place of the living and the dead. Then in its calm can we not measure better than in the noise of the world the real value of the things we strive for? Nearness to the objects blinds us to their character. When we are alone we soon find that the crown we have won is not worth the battle, that the harvest is not worth the toil. In the close of life, when the sense of loneliness cannot be evaded, we find kings, princes, warriors, exclaiming as did Saladdin—'All that is left of the great Saladdin?'"

Lander is right, and quiet hours and solemn lonely thought make for the deepening of character. Our Lord commanded that we go into the closet, and in secret commune with God. But this occasional withdrawal from the strife of public affairs was not to be adopted as a vocation. The retreat was not designed to be perpetual. The saintly men of the Bible who sought the desert, never made their home there—but having prepared themselves in seclusion, they then addressed themselves to the activities of a real mission. What they mastered in secret they proclaimed from the house-tops. Their conduct and their aims were not identical with those of the ancient hermits, or of the monks ancient or modern. Anthony, Hilarion, Ephrem, Malchus, and the rest, abandoned human society that they might escape from its pollutions, and secure their own perfection. Moreover, they branded the secular as unholy, as though everything not sacred was necessarily foul and unclean; discredited the most virtuous relations that exist, and degraded piety by proclaiming its inability to cope with the evil of the world. Instead of contending against actual foes, they wasted their strength in fighting imaginary enemies, fiends and phantom tempters born of their own imagination. From the prevalence of monastic ideas religion came to have little influence on public life. The two were widely separated. They are to-day wherever monasticism and conventual sisterhoods exist. And while professedly Protestants reject this kind of separation, nevertheless they feel the effect of the historical error. Many withdrew their religion, if not their person, from the world. In the office they are sinners; in the church they are saints. They do not use their faith as Moses did the tree which he cast into the bitter waters—that they might be sweetened. Then there is often revealed among converts a notion that they can serve God in an exceptionally worthier sense by neglecting their vocations for the purpose of giving Bible-readings and doing evangelistic work. There has also developed of late a new mendicant order of persons who have a religious repugnance to toil, and who live by faith, which in bald English means that they subsist on the labors of others. Others without natural gifts, rush into the ministry. But our Lord would have us go into the world and impart to all of its peculiarities the religious spirit and motive.—Times and Freeman.

We are to be rewarded, not only for work done, but for burdens borne, and I am not sure but that the brightest reward will be for those who have borne burdens without murmuring.—Andrew Bonar.

A Voice From the Pew.

Editor *Journal and Messenger*: In recent issue of your valuable paper there was made of the increasing demand on the part of the laity for preaching that more doctrinal than the average sermon of to-day. Give praise to God for such state of spiritual life in the members of the churches that they are becoming cognizant of the one great reason why there is so much lukewarmness and apathy in the religious life of this generation. Again I say, praise God.

As a layman in the church of Jesus Christ do I speak these few thoughts to my heart, feeling that I also, in a measure, at least, voice the thoughts of others of my brethren in the Baptist church. I speak the truth when I say that the lack of doctrinal preaching is the cause of the deadness so prevalent in the church at the present day. As one that sits in the pew and looks to the minister feed him on the Bread of Life, I ask the question, "Do the men who fill the pulpits of the churches of this nation realize the awful responsibility that rests upon them in this matter?"

Paul the apostle has set the pattern so to speak, that all ministers are supposed to adopt, if they conscientiously follow the leading of the Holy Spirit, and is contained in Timothy, words of the same apostle to Timothy, who was also a minister of the truth. His words are these: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself as them that hear thee." There is life that blessed Word, and, according to the testimony of the portion quoted, the life is in the doctrine (or the teaching) of the Word. Do we need more proofs of this fact? We could give many more if it were deemed necessary to the subject, but the one verse given is all sufficient as an argument. Finding fault poor business for anybody to be in, say nothing of a Christian. We are dealing in stubborn facts, however, in the case, and not finding fault with the ministry. We write these few thoughts with the feeling that possibly some of the ministerial brethren are in blissful ignorance of the real state of things.

According to Paul's testimony, doctrinal preaching is the need of the church at all times, for it will not only save the people, but also the minister himself. Men in the pulpit are often inclined to hand the Word of God very loosely, seeming to forget that it is the inspiring Word of an eternal, ever-present God. "Feed My sheep," says Christ to Peter, not with scholarly essays on the doctrine of man, with a little Darwinism mixed in, but give to them the Bread of Life, Christ, the Way, the Truth and the Life. "But we do preach the truth," say one, "and that is what the Lord asks of us." It is readily conceded that most of the men in our pulpits do preach the truth, but the question comes up: "What kind of truth is it that is given to the people?" Primarily, truth may be said to be divided into two classes, namely, truth that brings conviction of sin, and truth that does not bring conviction of sin, or, respectively, spiritual, and historical or secular truth. Both classes of truth are a necessary part in the making up of God's Word; but when the historical part of the word is diluted upon the almost total exclusion of the spiritual, souls are not born into the kingdom of God.—*Journal and Messenger*.

He who is ashamed of a mean garment will be proud of a splendid one; he who is not content with a splendid one, is disappointed with the desire of a more sumptuous one would also intertemporarily about those dainties should they fall to his lot. He who bears a private and mean conversation with discontent and disquietude would not abstain from pride and arrogance should he rise to eminence and honors.—John Calvin.

How well we can afford to wait for some of our good things!—Francis Havergal.

Claudia.

BY E. O. WHITE.

In the interesting article in the WESTERN RECORDER, January 1st, by O. A. Williams, D. D., on "Wales the Cradle of Baptist Principles," we read that "Claudia mentioned by St. Paul, is said to have founded a church there (Britain) about A. D. 63."

This statement is no idle supposition of the scholar or divine, but rests upon good substantial evidence. In Paul's second epistle to Timothy to meet with the names of Paulus and Claudia. All that we can gather from the Scriptures respecting these early Christians is, that they were at Rome when Paul wrote the above-named epistle; that they were friends of Timothy, and sent salutations to him by Paul. It has, moreover, been long known to Biblical scholars that both these names occur in the writings of the Latin poet, Martial, in two of his epigrams these names appear. From the first we learn that they were married to each other, and further, that Claudia was a Briton. No wonder then, that British scholars should have been interested in identifying the Claudia and Paulus of Paul with those mentioned by the Latin poet. And the hypothesis strengthened by the fact that Martial having come to Rome about the time when the Claudia and Paulus of Paul were sending their friendly greetings from thence to Timothy. If this identity could be satisfactorily made out then a place would be established among the worthies of Holy Scriptures for a Christian lady of undoubted British blood.

Many scholars and divines of eminence have maintained that Claudia was a daughter of the British King, Caractacus, who might have followed her father in his fated journey to the eternal city, where she became converted to the faith of Christ. Here, however, the subject might have remained among many other curious conjectures which one might wish to be true, while no means of satisfactorily proving the truth could be found for the discovery of the inscription upon a marble slab. The reappearance of this slab after it had lain buried for upwards of eighteen centuries, supplied the missing link, and so has completed the chain of evidence by which the identity of the Claudia and Paulus of the Latin poet with those of the same name mentioned in the second epistle to Timothy, and Great Britain has for the honor of contributing one at least, of the great and good "witness" of Scripture "witnesses." Surely all English speaking people shall henceforth read with new and peculiar interest the words "Eubulus greeth thee, and Paulus, Ianus and Claudia, and all the brethren."

The marble tablet in question was found some fifty years ago, buried many feet under ground while some excavations were being made in the ancient Roman city of Chichester. This monument records the fact that a temple was erected by the incorporation of carpenters of that place, by the authority of Tiberius Claudius Cognobilus, King and legate of the Emperor, upon a site provided by Pudens, the son of Paulinus.

The historian, Tacitus, informs us that the Emperor Vespasian (Claudius) gave certain lands in South Britain, the capital of which was Regnum, the modern Chichester, to Cognobilus as a reward for his fidelity to the interests of the Roman Empire in her endeavor to hold possession of this island. The evidence is undoubted that the Cognobilus of Tacitus is the same as Cognobilus of the Chichester inscription. As a well known custom among the Romans for a patron to assume the name of his patron, and hence we find in the inscription Cognobilus with the presence of Claudia. According to this equally well known custom the daughter of Cognobilus would be called Claudia. The name of Pudens also occurs on the tablet, and is mentioned as the son of Paulinus. He was a Roman, both as the inscription informs us, and as he had been within the dominion of the British sovereign. This significant fact shows that there must have been some close relations existing between the two, or a Roman youth would not have been permitted to have held land in the dominions of an independent British king. Supposing that this young Roman and the daughter of Cognobilus to have been betrothed, this would have been an additional reason for permitting him to hold land under the king. These incidents receive further elucidation on comparison with the two epigrams of the Latin poet already referred to, viz:

"My friend Pudius marries the foreign Claudia."
The second says:
"Claudia sprung from the Britons,
Comes to have the feelings of a Latin Maid."
At this time there was living at Rome an illustrious lady, Pomponia, the wife of Aulus Plautius, formerly the governor of Britain. The king, on sending his daughter to Rome would undoubtedly entrust his child to the care of the wife of the distinguished friend Plautius. Tacitus tells us that this lady Pomponia was addicted to a "foreign superstition," and this at the time when the Christian religion was being introduced into the palace of the Cæsar. (Phil. 1:12-14; 4:22).

The foreign superstition could be no other than Christianity. From the time when Nero began to persecute the Christians, we are informed that Pomponia passed the rest of her long life in habitual melancholy meditations; and such indeed as Christians have would appear in the eyes of a heathen. Having renounced the name as a traitor to the gods, to which all the ladies of the court were addicted, and gave herself up to religious devotion and the works of Christian charity and love. During all this time, it must be remem-

bered Claudia is under her care. Doubtless the simple-minded maid from Britain listened to the joyful news of salvation through Him who died under Pontius Pilate, upon the cross, from the lips of the wife of her father's friend Aulus Plautius, and the governor of Britain. At this time the indiscriminate persecution of the Christians had ceased at Rome, and hence Paul's friends could, and did, visit him in his prison. And among these visitors were Claudia and Pudens, requesting their salvation to be sent in his epistle to their beloved friend and teacher Timothy.

There is an interesting tradition in church history of a Timothy, a holy man, a son of Pudens, a Roman senator who was an important instrument in converting the Britons to the faith of Christ. A. D. 63.

As Dr. O. A. Williams so clearly makes out in his article, Britain would be a cradle of Baptist principles. All Christians in the first century were Baptists; Paul and Timothy were Baptists, and all their converts were baptized believers—Baptists.

In Britain we can trace Baptists from this early date of A. D. 63, to 303, 309, 425, 565, 600, holding closely to New Testament principles and practices, until the sixth century when the land was captured in Roman Catholic ignorance and slavery.

They reappear in the 12th century embracing into death for the faith once delivered unto the saints.

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Literary. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

BOOKS.

The New Test in the Philippines. Arthur J. Brown, D. D. \$1.25 net. Fleming H. Revell Company, Chicago and New York.

Dr. Brown has given us a new book about the Philippines. Our victory there is occasion not for glorification, but for solemn consideration of duty. After telling how we took the Philippines, the author takes us on a tour of the island and reveals to us the climate, the people, their habits, ideas, problems. We have here the best discussion yet offered of the religion of the Philippines and of the religious work going on among them.

We are surprised to learn that the cost of living has been greatly increased by American occupation. The Philippine pesos are about the size of our American dollars, and having no gold, they are worth only half as much. The native could not understand why one American dollar should be worth two of theirs, and so in adopting American money they charged as many dollars for produce and labor as they had charged pesos, and this at itself doubled prices. Then the tariff and American extravagance did their work in addition. The mission and the public schools, once our two important chapters. Dr. Brown is hopeful, but not blindly optimistic, and his is the best yet if you would know about the Philippines.

An Unpublished Essay of Edwards on the Trinity. With Remarks on Edwards and His Theology. By George P. Fisher, D. D., LL. D.; \$1.25. Church of Christ, New York.

This is a notable publication. Various hints have been given out from time to time of the existence and contents of this document, and it was claimed that it departed from the rigid orthodoxy of Edwards' published writings. It turns out that these claims are without foundation.

Dr. Fisher gives an appreciative account of Jonathan Edwards and his theology, though dissenting from his views on many points. We are also told of Edwards' dismissal from the Northampton church, and of his method of study. There are notes on Augustine, on the Trinity as taught forth in the Human Mind, and on President T. D. Woolsey, on the Personal Traits in the Influence of Edwards. It was fitting that this volume of his work should be connected with the celebration of the 200th anniversary of Jonathan Edwards' birth.

Organized Labor. By John Mitchell. \$1.25 net. American Book and Bible House, Philadelphia.

Mr. Mitchell's position as a great leader of organized labor will give him a wide hearing, and this volume of his will be a sort of text book among his followers. He not only discusses organized labor, but gives attention to kindred topics, e. g., he traces the development of the trusts and presents decided views as to their effects on laborers, society and government. He seeks to avoid all appearance of a partisan and to discuss the subject as a patriotic citizen. He deprecates strikes in general, and strongly condemns last year's war about to collapse, when President Roosevelt took hold and got it settled. Mr. Mitchell contends that trades unions benefit the laborer and the public and that strikes in certain con-

ditions and rightly managed, are needed. He de- fends boycotting, with certain restrictions.

This is a strong book from the stand point of labor. We would like to see a similar book from the stand point of capital and labor except "the law of clerical." Other remedies, so far as they have any merit, are simply palliatives.

Modern Practical Theology. Ferdinand S. Schenck, D. D. \$1.00 net. Funk and Wagners, New York.

Ferdinand Schenck has produced, as a result of his teaching of young ministers, a book of great practical value. It is prepared for ministers of the Reformed church in America, and is fitted to their standards, but it is a useful book to all preachers. It is a manual of homiletics, liturgics, sermons, analogies, pedagogy, sociology and the English Bible. It is written with marked ability and great wealth of material. While prepared especially for preachers, this is a useful book for all religious teachers and students.

Steps Toward the Light. Sylvanus Stall, D. D. \$1.00 Net. Vir Publishing Company, Philadelphia.

This is a book for the devotional hour, and for the hour of sorrow or of trial. There are seventy-nine rich and juicy talks on a great variety of devotional topics, well suited to bring strength and comfort to the reader.

Living on the Best. James G. K. McBurne, 60 cents net. Fleming H. Revell Company, Chicago and New York.

Living on the Best. Fleming H. Revell Company, Chicago and New York. This book is to set forth great truths, each one illustrated by a historical fact, mostly familiar, and that purpose is well carried out. The topics are: Then to the Best, Winning the Best Victories, Making the Best Use of Our Lives, Putting the Best Into Our Lives, Developing Our Best Under Difficulties, The Secret of the Best Work, The Best Possession, Using Our Best to Honor God, and Giving Our Best to God. A first rate book.

Our Best Bearings. By Alexander M. Ken- nedy, D. D. 12 mo. pp. 304. Price \$1.25. Church of Christ, New York.

It is said that this generation has ceased to read books, even novels. That it reads all its mental nutriment in the newspaper, and is fast becoming so to the point that it reads only the headlines in that. Religious books, especially, are said to be a drug in the market; that no one reads them at all. And as a corollary to all this, we are told that publishing houses are issuing few books, and some of the few are not in a state of financial health.

The answer to all this is found in the great house of Fleming H. Revell, whose speciality is religious books, though they publish others. They publish a great number of new books every season. These books come soon to be in the tenth and twentieth thousand, some of them as Ralph Connor's, in the hundred thousand and beyond. The reason is, that the country has come to know that the impress of F. H. Revell means a book well worth reading. It is sure to be among the very best of its kind. Hence the orders which enable this great house to enlarge its work where others are reducing their outputs. We have been led away by our admiration for the work this firm is doing into general remarks which leave us but little space to speak of the especial volume we set out to notice. We have only space to say that it is up to the high standard maintained by this house, is full of good things well said, though there are sentences in the last chapter which we should like to alter.

The Edge of Things. By Mrs. E. W. Peabody. 12 mo. pp. 255. Price, \$1.25. New York and Chicago: Fleming H. Revell Company.

There are but few characters introduced by Mrs. Peabody into her story, a feature we like very much. One reads stories for recreation, and does not wish to be fatigued by trying to remember too many persons. A young man goes to the California desert in the hope of making a fortune in sheep. The story is a most absorbing one, until the reader finds a difficulty in laying down until it is finished. And it is a book whose stirring scenes will not soon pass from memory. The characteristics of desert life, especially the terrible loneliness of it are set forth most vividly. Mrs. Peabody has given us one of the best stories of the season.

West Point Colors. By Anna R. Warner. 12 mo. pp. 428. Price, \$1.50. New York and Chicago: Fleming H. Revell Company.

Our mothers greatly enjoyed the writings of the Warren Sisters. "The Wide, Wide World" was the most popular book of its day, and Quercy and May, and Beatrice were widely read and enjoyed. We thought the sisters had died, and were surprised and pleased when we received this book, written by Miss Anna.

As the name indicates, it is a story of life in the West Point Academy. Miss Warner's home is near West Point, and she writes from both and intimate knowledge of real life. The hero shows that he can sustain his Christian life through the long sea course, and not make himself unpopular. The book is interesting and wholesome.

"A Romance of Millions" is the title of a book which we have received from the Book-Lovers Press, 30 East Twenty-first St., New York.

It gives the life history of the famous Scotchman. The author is James Howard Bridge, who had exceptional opportunity to know all the facts. For some time Mr. Bridge assisted Andrew Carnegie in his literary work. But he never occupied any position which would make his disclosures at all dishonorable. Mr. Bridge

is a writer of great ability, and he has made his book as interesting as the Arabian Nights with their marvels.

No such revelation of the inward workings of a great heart has ever been made before. The book, therefore, is not only a unique production, but one of interest to all in the land. For all are vitally interested in understanding the great action which renovated the country. Price, 25c. Published by The Allen Co., 32 Lafayette Place, N. Y. City.

London's Morning. By Joseph Alfred Con- stable. Cloth, 110 pages, 4s. net. The Vir Publishing Company, 7, Imperial Arcade, Ludgate Circus, London, E. C.

This book of merit is the result of an extensive and close study of the conditions affecting character. The chief aim of the author is evidently to help young men to think in the right direction and to inspire them with courage to walk and act accordingly. It deals in a most practical, convincing and stimulating manner with the problems of a young man's life. Inspiring examples of the experiences of men who have made a name and place for themselves, are cited with telling effect that cannot fail to arouse the heroic and raise our young men to endeavor to walk in the right path. The Constable holds up lofty ideals and makes it clear that an earnest and intelligent man in the making of himself, in a clear and convincing manner. The chapters are written with keen penetration, and show the author's sympathetic and affectionate interest in young men. It is just the kind of a book that parents should purchase for their sons, and young men should read it, and read it for its absorbing interest. It is full of advice on power and force in character building, and will prove a blessing to the thousands of readers who its merits will surely win.

The Theoria Road. By Mrs. Letitia C. Wente. 12 mo. 98 pp. Chicago and New York: Fleming H. Revell Co.

Our generation has ceased to a great extent the use of eloquence and carefully chosen, clear speakers at our meetings, but conversationalists. Hence a book to make the fine art of conversation a matter of course, rather than a thing to be studied, even though held a dozen such books would be tossed aside as "infatuated." So long will trouble be the portion of human lives, so long will there be efforts to understand its meaning, and to frame a philosophy into which it shall fit. The author says that this is the best philosophical suffering, except that of a true Christian faith. In the light of this we may beat whatever odds to us and find in it what is our best good.

MAGAZINES.

The Christmas number of The Phoenix is quite the most attractive issue of this thoroughly American magazine that has thus far appeared. In its contents, and in every way, it shows an improvement over previous numbers, good as many of them were, and seems in itself to be proof of the possibility of issuing a first class magazine in the West. The first page shows a striking picture of an American girl standing beneath a cluster of white blossoms. Beside the picture is the significant phrase, "The Chance." The story is a most interesting one, "That Boy," by Brent Whitlock, author of "The Thirtieth District," Jack London, the famous author of "The Call of the Wild," has a story entitled "Amateur Night," and Charles Darrow, author of "Resist Not Evil," contributed a pathetically tender tale entitled, "Little Louis." The magazine is a most interesting and unusual literary volume, in the hands of W. D. Howells, and is entitled "Concerning John Bunyan." A remarkably well interested institution of Mr. Landon Knight's, "The Real Jefferson Davis," is one of the serious features of the issue, another of which is the editor's department of "Men and Matters of Moment."

An imaginative sketch in the December Current endeavor to describe some of the most important conditions in New York in the year 1900, that being the year in which New York will celebrate the three hundredth anniversary of the arrival of Hendrick Hudson. The article is by Mr. John Brisson Walker, and covers amusingly, the new education, transportation, and many other subjects, which concern the prosperity not only of New York, but of other fast growing cities. Another article which is semi prophetic in character is "Zion, the Capital of a Jewish Nation," by Prof. Richard J. H. Gottheil. It will be widely read by those who feel an interest in the evolution of the Jewish race.

Apprentice's Magazine for December contains the Christmas. It is interesting of Mr. Savage Helen Milerette; Avonals, George Moore; The Cat at the Fairies; translated by Mrs. A. L. White; The Reward of Virtue, Guy Wetmore Curry; Two Nurses, Agnes Lee; A Bedouin Santa Claus, Jerome Case Bull; A Gift, Helen M. Richards; Death and Life, Clinton; Dances; The Wind and Snow; Christmas; The Christmas Eve, Elizabeth Knight Tompkins; The Road on the Waters, Alfred Sutro; A Christmas Folk Song, Liberte Woodworth Reese; The Admission of the Star, Susie M. Best; "His Wife," Tryntje Dubois; A Ballad of the Nativity, Charles Hanson Towne; The Pastry Knife Lass-Over, Mary and Rosalie Dawson.

Sunday-School Lessons

SUNDAY, DECEMBER 20TH.

THE QUEEN OF SHEBA VISITS SOLOMON.

1 Kings 10:1-10.

Motto Text—"When the righteous are in authority the people rejoice."—Prov. 29:2.

"And when the queen of Sheba, there has been some discussion as to whether Sheba was in Arabia or Ethiopia. Genesis 25:3 speaks of a Sheba, son of Joktan, who was one of the colonists of Southern Arabia, and 1 Chronicles, 1:19, mentions another Sheba, the son of Cush. The Abyssinians have always insisted that this queen was from Africa, and Josephus says the same. But it is now generally agreed that Sheba was in Arabia, and is now what is called Yemen. It is a little remarkable that both the countries had female sovereigns at times, something unusual.

"Hear of the fame of Solomon concerning the name of the Lord."

"We are told of the voyages of Solomon's fleet, and of the fleets of other nations which came to Jerusalem. By these the fame of Solomon and that of the great temple which he had builded, were spread abroad over the world.

"And she came to Jerusalem."

"Yemen is in Arabia, east of the Red Sea. Her journey was 442 hundred miles, mostly through a desert filled with hostile Bedouins, ever alert to plunder such trains as hers. It was a long and very tedious and dangerous journey, undertaken not for conquest but for wisdom. Its nearest parallel was the journey of Peter, the Great, to foreign lands to learn ship building for the benefit of his people.

"With a very great train," which was necessary for so long a journey. She must have had many soldiers to guard her through the desert, for the fame of the many treasures she was carrying would assemble the Bedouins.

"With Campbells that bear spices."—Sheba was the great spice country of the world. So abundant were the spices that Diodorus says the odor was carried out to sea a considerable distance from the shore.

"And every much gold and precious stones."—Southern Arabia was very rich in gold and many precious stones were found there. These three, things, spices, gold and precious stones, were the presents usually made to kings. The wise men of the East brought them to the King of the Jews when they sought him in Jerusalem.

"And when she was come to Solomon, she communed with him of all that was in her heart."

"She came to prove him with hard questions, it is said. Eastern people were very fond of riddles and she asked the king many of these. But she would not have come so far for that. She asked him of troublesome points which arose when she judged her people, of what it was best for a queen to do in certain contingencies. She asked him nothing which was too difficult for his decision, for he told her all her questions."

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Mrs. J. N. PRATT, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Care kidney and liver troubles, relieve the back, and build up the whole system.

had seen all of Solomon's wisdom." That she is said to have seen rather than heard shows that what is meant by his wisdom here is his arrangements, the organization of his kingdom.

"And the house that he had builded."

"Prof. Green is right in thinking that this had reference to the palace of Solomon, and not to the temple. There was very little of the temple which a Gentile woman would be permitted to see. Josephus says that the building which most impressed the queen was the house of the forest of Lebanon.

"And the meat of his table."

The great amount of food used by his household which was easily supplied, so admirable were his arrangements.

"And the sitting of his servants, and the attendance of his ministers."

"Servants here mean his high officers and nobles who sat with him at the table. The ministers were the attendants who waited upon them. The apparel of even the servants was so gorgeous that the queen wondered at it, accustomed as she was to great wealth.

"And his ascent by which he went up into the house of the Lord."—Between the palace and the temple there was a valley more than one hundred feet deep. This was crossed by a paved way. The word translated ascent may mean sacrifices, however. And some commentators think the reference is to the great number of animals Solomon offered as burnt offerings at some time while the queen was there.

"There was no more spirit in her."—She felt overwhelmed. If she had had any thought of surprising Solomon by her magnificence she gave it up, he surpassed her so far. She had not believed what she had heard of Solomon's wisdom and greatness as she frankly confessed. The reality goes far beyond the report, which is rarely the case. In most instances it is safe to believe that double has been told rather than half.

"Happy are thy men, happy are these thy servants."—We call men happy for various reasons. The queen of Sheba thought these men happy because they could hear wisdom.

"Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel."—Every good gift is from God, Solomon's wisdom and wealth were in an especial sense the gift of God in that they were given as the result of God's allowing him to ask what he wanted.

"Because the Lord loved Israel forever, therefore made he thee king."—A graceful compliment to the king and the highest she could possibly have made. It speaks well for this queen that she knew so well what is the supreme du-

ty of rulers "to do judgment and justice."

"And she gave the King a hundred and twenty talents of gold."—About three million, as a talent of gold was worth \$27,000.

"And of spices a very great store."—Farrar says that among them was some of the real Arabian balsam, which plant in consequence of her visit, was naturalized in the famous gardens of Jericho. Many years later it yielded a large income to the Herodian princes.

Solomon's presents to her were royally great. As in the Eastern custom the queen asked for whatever struck her fancy, and her requests were granted.

A greater than Solomon speaks to us every day. A greater than Solomon gives wisdom to every one who desires it with sincere heart, gives liberally, and upbraids not. And the queen of the South shall rise up in the day of judgment and condemn the men of this generation who will none of the wisdom of God, for she came from the uttermost parts of the earth to hear the wisdom of Solomon.

LITERARY

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

AMONG THE MAGAZINES.

The Atlantic Monthly finishes the year with a splendid number. Dr. T. M. Munger writes of The Church: Some Immediate Questions, a very "advanced" article. Mr. Charles A. Harvey gives Some Second Term Precedents. Then we have: Santa Claus at Lonely Cove; Knighted; Editing; by Leslie Stephens; Nature Study; The Fast Royal Veto; The Story of

ABOUT FEAR

Often Comes from Lack of Right Food.

Napoleon said that the best fed soldiers were his best soldiers, for fear and nervousness come quickly when the stomach is not nourished. Nervous fear is a sure sign that the body is not supplied with the right food.

A Connecticut lady says: "For many years I had been a sufferer from indigestion and heart trouble and in most constant fear of sudden death, the most acute suffering possible. Dieting brought on weakness, emaciation and nervous exhaustion and I was a complete wreck physically and almost a wreck mentally.

"I tried many foods but could not avoid the terrible nausea followed by vomiting that came after eating until I tried Grape-Nuts. This food agreed with my palate and stomach from the start. This was about a year ago. Steadily and surely a change from sickness to health came until now I have no symptoms of dyspepsia and can walk ten miles a day without being greatly fatigued. I have not taken a drop of medicine since I began the use of Grape-Nuts and people say I look many years younger than I really am.

"My poor old sick body has been made over and I feel as though my head has been too. Life is worth living now and I expect to enjoy it for many years to come if I can keep away from bad foods and have Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Look in each package for a copy of the famous Little book, "The Road to Wellville."

the Queen, II; The Soul's Bath; The New Revelation in Science; The Golden Fortune; Vanishing London; The Profession of Publicist; The Colonel's Aetion; Road Building Among the Moros; Whistler; Go Not too Far; Stephanie Mollarme; Mr. Kipling's Five Nations; Books Old and New; Personal Adventures; The Contributor's Club. \$1.00 a year; 35 cents a copy. Houghton, Mifflin Co., Boston.

The Century grows more gorgeously beautiful with its splendid colored pictures. We have a picture of the coronation of Charlemagne, which was on Christmas, A. D. 800. Lienes Villas is a splendidly illustrated article. Then we have Chrysantheums; Temptations to be Good; Once More; The Ride of Walleyries; Thackeray; Friendship with an American Family, an article of great interest; Fancies in the United States, by James M. Bulley, a telling and a timely deliverance; Jack of the Road; The Fact of a Day; A Christmas Rescue; The Valet of the Pastor; Children of the People, Jacob A. Ries; How Santa Claus Treated the Baker; Four Roads to Paradise; Mangers; Phillips Brooks and the Girls' Club; Eleven Negro Songs; The Convalescence of Mr. M'Leerie; In the Settlement; Fable and Woodmyth; The Big oodines; You at School; The Daily Walk of the Walking Delegate; Revelation; The Province; Topics of the Time—Specially the Growth of Religious Tolerance; Open Letters; In-Lighter Vein. \$1.00 a year; 35 cents a copy. The Century Company, New York.

Scribner's Magazine offers a superb Christmas number—a real work of art. The contents are: A Venetian Night's Entertainment; Buda and Pert; Ode to Marie; Henry van Dyke; Christ-Mas Night with Satan; The Bird's Lover; The Child in a Garden; A Master of Cobwebs; The Bathers; The Earth's Remembrance; The Sub-Mascot; Holland from the Stern of a Boeier; Naboth's Vineyard; The Jade Teapot; God's Hour; Bill the Trapper; A House of Mercy; The Point of View; A Grace After Meat; The Field of Art. \$3.00 a year; 25 cents a copy. Charles Scribner's Sons, New York.

The American Monthly Review of Reviews tells us what has happened in the past month and the explanations needed. There are, besides, articles on Speaker Cannon, M. Bunan, Varilla, Fine Arts of the Carnegie Institute; Portrait Exhibition of New York; Progress Among the Moros; Philippine Trade and Industry on View; Mr. Morley's Gladstone; Some Things a Boy of Seventeen Should Have an Opportunity to Read, and Percidin in New York. Next we are told about the leading articles of the month in the different periodicals, and then of the novels. It is the busy man's magazine. \$2.50 a year; 25 cents a copy. Review of Reviews Company, New York.

GASPER RIVER MINISTERS' MEETING.

The Gasper River Ministers' Meeting convened with the church at Big Muddy Butler county, on Friday, Nov. 28, 1903, and continued over Sunday. Bro. A. B. Gardner was chosen moderator, and the writer, J. P. Taylor, assistant. R. Walker was chosen clerk, and G. W. Penley assistant clerk. When the former clerk, Bro. Valney Gardner, came in, Bro. Watkins resigned, on account of sickness in his family,

and Bro. Gardner acted as clerk the rest of the meeting. Some of the ministers who help to make meetings of this kind interesting were absent owing to the inclemency of the weather, but there were enough present to make the meeting lively and interesting. Some of the subjects brought before the body were ably and profitably discussed. The crowd was large and attentive from the beginning, and to be short on the question of provisions, there were twelve baskets full carried off the ground.

Among the ministers present was one yoke fellow, Bro. P. T. Mayhen, who is here on a visit from Texas, and made his presence and power felt in the meeting. Two sermons preached by Bro. Mayhen during the meeting were scriptural, solemn, and impressive, and tears flowed from the eyes of many who had not under his ministry for more than twenty years in Kentucky. This worthy brother is going to return to Texas, where he has a field awaiting him and very anxious for his return, and his numerous fields in Kentucky bid this faithful man of God, God speed in the work.

At the close of the session, "God be With You" was sung and the parting hand extended.

This was an unusually harmonious session. Among the most attractive exercises was the asking and answering of questions.

The next meeting of this body will be held with the Hebrew church, in Muhlenburgh county, near the residence of Elder J. E. Gardner, on Friday before the fifth Sunday in May, 1904, at which time they expect to have a new church house.

J. P. TAYLOR.

Dunbar, Ky.

FREE TO EVERYONE

Read and Learn How You May Procure It. The question of why one man succeeds and another fails, is a problem that has puzzled philosophers for centuries. One man attains riches and position, while his neighbor who started with exactly the same, and better opportunities, remains in poverty and obscurity. No man can win success who is suffering from an irritating and nerve racking disease of the man who has the qualities of success with him, would be quick to recognize this fact and seize the best remedy to eradicate the trouble.

A person afflicted with a serious case of hemorrhoids or piles is handicapped in the race for power and advancement. It is impossible to concentrate the mind, to attain riches and position, without sapping the vital force. To show how easily this success destroying trouble can be overcome, we publish the following letter from a prominent Indiana man:

"When I received the former letter as booklet on 'Piles their nature, causes and cures,' I was afflicted with hemorrhoids sapping the number of nerve had formed on the inside of the rectum culminating in a large tumor on the outside rendering it painful. I suffered the most excruciating pain, could get no rest day or night. After reading the booklet I ordered my druggist to send me a box of the 'Fyraind Pile Cure' just at that time. However, I obtained a part of a box from my brother-in-law and began the use. Five Fyraind completely cured me. I procured a box later, but I had no occasion to use them. I have been waiting to see what the result of this cure has been, and I am glad to say I believe Fyraind Pile Cure to be the greatest and best pile cure on the market, and ask you to please send my grateful thanks for this invaluable remedy. I take great pleasure in recommending its use to any sufferer afflicted with hemorrhoids, and if you wish for reference to any one afflicted with this disease." J. O. Litchell, Ardmore, Ind.

You can obtain a free sample of this wonderful remedy, also the booklet described above by writing your name and address plainly on a postal card, and mailing it to the Fyraind Drug Co., Marshall, Mich.

In my estimation the Western Recorder stands at the head of the column.—A. M. A. Fitch

CANCER.

No Scientific Treatment and Cure. Dr. Charles Weber, of Cincinnati, O., has the treatment of Cancer and Tumors a specialty for many years...

FROM PETERSBURG, VA.

The editor of the Recorder will remember the part he had to do in the establishment of a Baptist mission in the Western section of Petersburg, Va., during his pastorate in the First church of this city.

by the work to the present time. Much of the success of the work is due to him. Fraternally, J. R. DOAN.

FROM LIBERTY ASSOCIATION

When I last wrote you I said I would tell you about our meeting at Hisseville. It went on eleven days; very few professions as far as I know.

and Mount Pisgah, on Beaver Creek, in Barren county. He is a fine young man, and may the Lord bless him in his high calling.

ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble and Never Suspect It.



MRS. SCOTT.

Vinton, Iowa, July 15th, 1902. In the summer of 1882, I was taken violently ill. My trouble began with pain in my stomach...

FERRY'S SEEDS MEET ALL NEEDS. Experience has established it as a fact. Sold by all dealers in seeds...

An Electric Bolt Free

Send Your Application At Once To The Physician's Institute. They Will Send You Absolutely Free One of Their 1000 Orange Supreme Electric Bolts...



Physicians and the State of Illinois granted the following Certificate to Chicago a charter. There was need of something like the ordinary method of treatment for chronic diseases...

A beautiful, imported 50-Piece Dinner Tea Set FREE. With an order for 25 lbs. of New Crop, No. 10, or 20 lbs. of No. 11...

WANTED—A man or woman of executive ability who desires to own a business. We want to establish a store for a small capital in every community...

Dr. T. T. Eaton came to the pastorate of the First church in 1875. He began agitating the establishment of the West End Mission, but did not meet with much encouragement...

Dr. Eaton was succeeded in the pastorate of the First church by Dr. E. C. Dargan, who urged the organization of the mission school into a Baptist church.

From this bit of local church history we get one or two suggestions. 1. Our strong city churches ought to be on the look out for places in their respective cities where they might establish other Baptist enterprises.

2. Great care should be had as to the stamp of men put at the head of such work. They should be men of piety, grit, ability, consecration—men who believe in the enterprise, who have faith in God, who are not easily discouraged, who have the ability to inspire others to work.

Such a man was Mr. T. C. Crowder, who was the first superintendent of the morning school, and who has stood

the Savior. Christians rejoiced in the fullness of the love of God and exhorted their unconverted friends and relatives to turn to the Lord. Let me say the Spillman brothers are humble, consecrated ministers. They certainly have been called of the Lord to preach His everlasting gospel.

Next Saturday the Baptist will meet at Coral Hill, five miles Northeast of Glasgow, to organize a church. The Baptist churches of Hisseville, Mount Pisgah, Pleasant Ridge, and Glasgow, are invited to participate in the work.

I have failed to learn what success Elders J. H. Grimes and J. M. England had at Horse Cave. Would be glad for some one to report.

Bro. J. H. Hubbard who was only a few months ago ordained to the full work of the ministry, has now the charge of two churches—Aurioch, his home church.

A SURE TEST

Of Whether Coffee Really Hurts or Not

Some folks drink coffee and suffer day after day, but console themselves by saying "I don't believe it hurts me or at any rate I am not sure that it does."

"The sensible thing to do is to make sure by leaving off coffee and using Postum for a week or so. The trial is pleasant and you may learn something worth more than money to you in the way of health and strength."

An intelligent woman who valued her health and comfort made sure. She says: "I have proved positively that when I used coffee I had kinder and bladder trouble, palpitation of the heart, stomach trouble, insomnia and my complexion was sallow and muddy, but I got rid of all these troubles when I quit coffee and took on Postum Food Toffee. All my troubles disappeared quickly, almost as if by magic, and in their place I became strong and well."

Look in each package for a copy of the famous little book, "The road to Wellville."

On Thanksgiving Day, at our church, (Hisseville) a collection was taken up for the benefit of the poor, and many noble sisters and brethren responded to this collection by giving. The money was placed in Sister G. Binn's hands to see where it was needed, and the same to be distributed among the poor, for we will always have them with us.

Quite a number of our brothers and sisters read the Recorder, several the Liberator and a few the Progress.

E. W. R. Robertson, the superintendent of the Hisseville Sunday school, contemplates moving to Texas Christmas. He will be greatly missed in the Sunday school.

The trustees of Liberty Female College, located at Glasgow, have issued bonds to the amount of \$2,000 for the purpose of repairing and building a new hall. The equipment of the college is not up to date one, and consequently must be so to compete with its competitors. The bonds are to run for twenty years, at five per cent. There are four thousand numbers in Liberty Association.

The whole debt should have been cash; not a dollar to the member. Then the college would have been unincumbered. But as things are, the college was mortgages to raise the money to make the required improvements. This association will finally have this debt to pay and its interest, if it redeems the college.

J. C. THOMAS, Knud Lick, Ky.

NEW ERA INSTITUTE IN GEORGETOWN.

Dr. J. W. Warder and Rev. E. B. Butler have just closed a New Era Institute with the First Baptist church, colored, of this place. Several colored pastors from neighboring towns were present and contributed to the interest of the occasion.

Dr. J. W. Warder and Rev. E. B. Butler have just closed a New Era Institute with the First Baptist church, colored, of this place. Several colored pastors from neighboring towns were present and contributed to the interest of the occasion.

The First Baptist church has about 600 members, and they are delighted with their new pastor, Rev. R. H. Porter. The local white ministers did what they could to make the institute a success.

DEAR RECORDER:

Not long ago Bro. W. T. Hearne, of Independence, Mo., wrote me a letter inclosing a check for \$10 as a memorial of his baptism in Licking River, in Cynthiana. He claims to be the first Baptist baptized in Cynthiana. This was before any Baptist church was organized in Cynthiana. Brother Hearne also sent me his Christian experience in writing, and as he is known and loved all over the Southern Baptist Convention, I think the readers of the Recorder

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

The mild and prompt effect of Dr. Kilmer's Swamp Root, the great-kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere.

If you are already convinced that Swamp Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

would enjoy reading it, so I have gotten brother Hearne's consent to have it published in the Recorder. Fraternally, THOS. H. PRISMANN.

Dr. L. W. Munhall has just closed a three weeks' evangelistic campaign in Princeton, Ind., in which seven churches were united. The work was very greatly honored of God. Every house in the city was visited in the interest of the meetings. As many as 26 prayer meetings were held at one time in the homes of the people, which were attended by hundreds. All the merchants of the city closed their places of business for two hours one afternoon, and filled the largest church in town. The churches have been greatly quickened, and hundreds have been converted to God.

Rev. D. E. McMillump, of Troy, Mo., and Miss Sallie Barbee, of Louisville, Ky., were married on Dec. 3rd. Henry D. Allen performed the ceremony.

The American Baptist Publication Society has added to its already large list of Sunday school periodicals a story quarterly for boys. It's monthly, with an issue rate of a cent per year. Teachers of primary or sub-primary classes should send for samples free. It should also be remembered that the Publication Society has an arrangement with the Bible Union Study Company by which you may receive the new Bible as a whole or in part to all Baptist Sunday schools desiring to use it.

use the very nature of the great gifts creates them, and these limitations to some of us and as if they took all the blessedness out of the act of prayer. "We know," says one of the Apostles, "that if we ask anything according to His will He heareth us." Some of us think that that is a very poor kind of prayer, but it sets the necessary limit to the omnipotence of faith. What wouldst thou that I should do for thee? Unless our answer always, and at bottom, "Not my will, but Thine," we have not yet learned the highest blessing, nor the truest meaning of prayer. For to pray does not mean to insist, to press our wishes on God, but it means, first, to desire that our wills may be brought into harmony with His. The old rabbi bit upon great teeth now and then, and one of them said, "Make God's will thy will, that He may make thy will His will." If any poor, blind Bartimeus remembers that, and acts accordingly, he has the key to the royal treasury in his possession, and he may go in and plunge his hand up to the wrist in jewels and diamonds, and carry away bars of gold, and it will all be his.

When this man, who had no light in his eyeballs, knew that whatever he wanted he should have, he did not need to pause long to consider what it was that he wanted most. If you and I had that Aladdin's lamp given to us, and had only to rub it for a night's spirit to come that would fulfill our wishes, I wonder if we should be as sure of what we wanted. If we were as conscious of our need as the blind man was of his, we should pause as little in our response to the question: "What wouldst thou that I should do for thee?" Lord! Dost thou not see that mine eyes are dark? What else can I want? Jesus still comes to us with the same question. God grant that we may all say: "Lord, how comest Thou ask us? Dost Thou not see that my soul is stained by love wandering, my eyeballs dim? Give me Thyself?" If we thus ask, then the answer will come as quickly to us as it did to this blind man: "Go thy way! Thy faith hath saved thee," and that "Go thy way" will not be banishment from the presence of our Benefactor, but our "way" will be the same as Bartimeus' was, when he received his sight, and "followed Jesus in the way."

DEAR RECORDER:

In the effort to complete the sum necessary for securing Mr. Rockefeller's full \$25,000 for

TWO KINDS OF CHILDREN

Children that grow too fast and those that seem hardly to grow at all, both need Scott's Emulsion.

It gives that rich vital nourishment which is the secret of all healthy growth. It rounds out the long limbs, and helps children to grow without using up all their strength in growing.

Mothers ought to know more about the wonderful help which Scott's Emulsion would give their children.

Write and you will receive a sample free upon request. SCOTT & BOWNE, 409 Pearl Street, New York.

Georgetown College there is one possible plan which the brethren have not yet sufficiently made use of. Sentiment, when wisely directed, is of incalculable value. Would it not be a most delightful thing for friends and relatives of the "old war horses" of the Baptist cause in Kentucky to perpetuate their memories by establishing a chair or a scholarship, or a lectureship in Georgetown College in their honor? Kentucky has had leaders whose heroic character and self-sacrificing devotion are a blessed heritage. They labored, and we have entered into their labors. Such men as Waller, Craig, Thomas Smith, Cad Lewis, J. M. Frost, Senior, Pratt, Dudley, and others equally as good and great, are an honor to any people. Why may not churches and communities (where such noble men lived and labored) and the descendants of these faithful servants rear for them a monument such as is here suggested; not of stone or bronze, but in that which even in this world will be more lasting—in the minds of young manhood and young womanhood, in the making of character which goes on, into eternity? Brethren, take hold of this in your community.

E. B. COLLINS, Georgetown, Ky.

SINNING AGAINST CHILDREN

BY THEODORE L. CUYLER, D. D.

One of the most needed and one of the most useful of modern benevolent organizations is the Society for the Prevention of Cruelty to Children. Its object is to protect the victims of parental brutalities or of cruel neglect. Its sphere of action is chiefly among the degraded classes. But there is many a well-fed child in a well furnished home that is suffering badly from bad management of parental ignorance or false views of parental duty. An immense number of fathers and mothers need to have the solemn caution which Reuben gave to his churlish brothers, "Do not sin against the child."

There is no trust in this world more tremendous than the trust of parentage; and none of which many persons seem to treat more lightly. Food, clothing, shelter and schooling they provide, but they utterly ignore the fact that the Creator has intrusted to them the most susceptible and receptive creature on earth when he commits to their charge a young immortal. A parent stamps character—and shapes destiny for this world—often for the next. In geological museums you may see some slabs which show the prints of bird's feet or of leaves which were made in the stone when it was once only a liquid pulvisce. In like manner we can detect the finger marks and footprints of parental influence upon the character of children when grown to manhood and womanhood. And they are not very ornamental, either.

Children are imitative creatures; and we all know how tendencies to good or evil character spring from parental influence, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of certain Jewish kings. Each one of them "walked in the ways of his father who caused Israel to sin." That word "ways" is very significant.

The father made the path and the son walked in it. Just as true is this now as in those golden times. The most difficult cases to reform in inebriate asylums are the victims of hereditary drunkenness. Often when I see a young man bringing disgrace on himself, I think, "that youth was as much sinned against as sinning." He is walking in the path in which his parents placed him. Thorn bushes never yield grapes, and figs do not grow from thistles. The word "iniquity" signifies something twisted; and the ugly twist is too often given by a father's or a mother's hand. The wrong which the child does is the natural sequence of the wrong done to him by an evil example. By and by comes the retribution when the child once sinned against wrings the parental heart with agony. When you sinned against your child you may be pretty sure "that your sin will find you out."

What a piece of open soil to sow teachings in is a young mind! Words uttered by parents sprout. A sneer against the Bible spoken at the table or by the fireside lodges in a boy's memory and helps to make him a skeptic. A great deal of foolish and caviling criticism of sermons, in which parents willfully or carelessly indulge when they come home from church, kills the influence of God's message. This may amount to a sin against the Holy Spirit who inspired the message, and who may be silently working on the mind of some child in that family. The question of how much actual good the best sermon may do is commonly settled on the day of its delivery. Parents often help to settle it. In most cases religious errors are hereditary. Dishonest practices also descend from father to son. Bad books in a parent's hands are very apt to be read by the younger members of the family. And, when a father takes his son and daughter to the average theater, the lad is in danger of having passion inflamed by the indecencies of the stage, and the daughter's purity is soiled by the lewd displays or the immoral innuendoes. It is bad enough to smutch your own soul. I entreat you, don't sin against your child!

It does not require that we be willfully cruel in order to sin against our children. No worse sin can be committed against that son than to let him always have his own way. Pride will grow fast enough in that daughter's heart without you adding fuel to the flame with extravagant flatteries and silly adulation. It is a curious fact that praise bestowed on noble conduct has a sweetening and strengthening influence; but praise lavished on mere externals like physical beauty or fine dress is only apt to inflame selfishness.

Many a father studies his account books and many a mother studies her magazines or her receipt books or her visiting lists more than they study the peculiarities of their own children. That boy is scolded into sullenness; that other one is ridiculed till he gets desperate; harsh treatment often hardens the heart and then Phariseism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations. How much of this is to be attributed to a decline in home religion God only knoweth. The family underlies both com-

When a Customer

Leaves our store, it is with a feeling that the best goods obtainable, and the lowest price possible, has ruled in the transaction. That is how business is conducted in all our departments, and makes our name a household word in thousands of homes.

Fine Black Dress Goods

50c Per yard. At this price we have a nice quality of Granite Cloth, one that sheds the dust, 40 inches wide; real value 75c.

75c Per yard. At this price we are showing a French Etamine that has a Crepe de Chine effect, suitably heavy for tailored suits, and those long coats; worth \$1.00.

\$1.00 Per yard for a beautiful quality of the desirable fabric called Panama Cloth. This cloth is extra heavy and is especially desirable for coat suits and stylish long coats; worth \$1.25.

Blankets, Comforts, Bedding

\$2.50 EACH—A choice lot of cotton-filled Comforts, full size and weight, nicely made, of handsomely designed material; sells everywhere for \$3.00.

\$3.50 EACH—A special lot of best French sateen-covered Comforts, filled with pure white carded cotton of choice grade, made large enough for double beds without the usual discomfort of being too short; great bargains at \$4.25.

\$4.50 PAIR—For a 114 pure all wool Blanket, in pink, blue, tan and white plaids, red and white, with fancy borders, full weight; regular \$5.50 value.

\$7.50 PAIR—For a pure California lamb wool Blanket, finished in a way that will prevent shrinking; weight 7 1/2 pounds; tan and white, with fancy borders; a fair price for the blanket would be \$9.50.

Stylish Colored Dress Goods

45c Per yard for a good quality of Cream Mohair for ladies' waists full 38 inches wide; worth 65c.

50c Per yard for an extra quality of Siilian Cream Mohair, the fabric that is of good texture, washable and has a lustrous finish; for ladies' shirt waists.

69c Per yard—At this price we have an extra quality of Granite Cloth in the new sea-weather shades of royal blue, old rose, rosebud, castor, dark green, gray and granite; 44 inches wide and all wool; regular value 75 cents.

\$1.25 For 1666 Cheviot; this is desirable for tailored suits; in new shades of light and navy blue, rosebud and seal brown; also mixed cuttings of blue and brown mixtures—the cuttings that are so popular for those stylish long coats and suits; worth \$1.50.

\$16.89 For the Demorest Sewing Machine

Complete with all the latest attachments and guaranteed for 10 years.

Please Mention Western Recorder When Answering This Advertisement

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

monwealth and church. All the preaching power of the pulpit will avail but little as long as parents are sinning against their own children. *Reverend and Presbyter.*

Rev. Wm. Cuff occupied Mr. Brook's pulpit at Hamstead last Sunday, and in the evening gave a very interesting account of the great work he has carried on for upwards of thirty years at Shore-ditch Tabernacle. He referred briefly to the many changes in the neighborhood which he had witnessed during that period. Some were for the better, others for the worse. Streets had been widened, rookeries had been swept away, baths and free libraries had been established. Speaking generally, the conditions of life had greatly improved. On the other hand the emigration of well-to-do people to the suburbs had left the district divided wholly between the industrial classes and the poorest of the poor. It was one of the sights of London to see the tide of humanity sweep

ing into the city in the morning and back to Shore-ditch again in the evening. Wherever he went he heard always the "tramp of that multitudinous tread."

But, said Mr. Cuff, all these changes in their environment had left the mass of the people untouched so far as their attitude to religion was concerned. He was more and more convinced that it made no difference in this respect whether a man lived in a palace, or whether we put him in a pauper's and "made him live in the drawing room." All sorts of nostrums had been tried. Lectures had taken the place of sermons. Music had followed the lectures, and the magic lantern had succeeded the music. The prayer-meeting even had given way to the entertainment. "Failure was written across the whole lot in capital letters. Nothing could touch and save humanity except the Gospel of the Cross. That was the only thing he had ever tried, and he had never found it fail."

Baptist Times, London, England.

Editorial

Less than three weeks remain in which to raise the \$75,000 for Georgetown College to secure Mr. Rockefeller's offer of \$25,000. If all the friends of the College will rally for a sharp, quick campaign, the work can be done; but there is no time to dally. Some of the friends are active. Last week President Taylor and the writer were in Covington and Dayton, and Pastors Daniel, Swindler and Hall are vigorously pushing the work, and effectively, too. This week Dr. Taylor is in Danville, where Dr. Sumrell is rendering all the aid possible. The daughters of the late Rev. John L. Smith gave \$1,000 to establish a memorial scholarship in honor of their beloved father, whose memory is well worthy of such honor. Others in Danville are coming up, so that city will give a good account of itself. Next week Lexington will be heard from and then Shelbyville and then Bowling Green, Elizabethtown, and Richmond. But only a few points can be reached by Dr. Taylor and the committee. So far Georgetown heads the column.

Do not wait to be called on. Write at once to Dr. J. J. Taylor, Georgetown, that you will make four payments of \$125 each (\$500 in all), or \$10 each (\$400), or \$50 each (\$200), or \$25 each (\$100), or \$12.50 each (\$50), or \$6.25 each (\$25), according to your present or prospective ability. Indicate the times of payment to suit your convenience, e. g., April 1, 1904; Jan. 1, 1905; Oct. 1, 1905, and July, 1906. So the dates fall between this and January, 1907, it will count on Mr. Rockefeller's offer.

Are you a friend of Georgetown College? Then now is the time to show it. If you will not give now, while this special effort is on hand, and while every dollar subscribed will count 133 cents, how can you be expected to give when there is no special effort on hand, and when every dollar will count only 100 cents?

Circulars of information can be had for the asking by writing to the Baptist Book Concern, 642 1/2 Avenue, Louisville, Ky.

Our neighbor, the Baptist Argus, praised the recent action of the Baptist General Association of Virginia in heartily adopting the report of the Educational Commission, but now withdraws a good share of that praise and expresses dissent from that part of the report which requires that the trustees of the schools shall "directly or indirectly be nominated or appointed by the Baptist General Association of Virginia." Our neighbor praised the action without knowing what that action was. Dr. W. E. Hatcher, the Associate Editor of the Argus, presented this report of the Educational Commission and championed that report on the floor of the Association. Our neighbor fears centralization from the Virginia plan, saying: "We are afraid of the strength which

comes from locating the final appeal in the hands of any central body whatever."

We ask which is more of a "central body," a body of self-perpetuating trustees, who hold office for life, or until they choose to retire; or a Baptist General Association whose members are appointed afresh each year? Which of these arrangements is more fraught with danger of centralization? The danger of centralization in educational institutions is one of the chief reasons why they should not be controlled by a body of self-perpetuating trustees. The Virginia plan, which is also the Mississippi plan, the Alabama plan, the Georgia plan, the Canada plan, &c., &c., is thoroughly sensible and thoroughly Baptist. The Southern Baptist Convention has the right to nominate all the trustees of the Theological Seminary, and no trustee can be elected except on the nomination of the Convention, unless that body should decline to nominate. True, the Convention nominates three for each vacancy, one of which must be chosen, but the one chosen must have been nominated by the Convention. Thus the Convention can prevent undesirable men from becoming trustees of the Seminary. Only those acceptable to the Convention can be chosen.

Every denominational institution should be under denominational control; otherwise it has no claim upon the denomination for support. Our Baptist people will not be made mere hewers of wood and drawers of water for an institution in whose control they have no voice.

But there is an important distinction which is overlooked sometimes. While the control should be in a general body representing the denomination, the management should be in a board of trustees. In a railroad company the stockholders have control, but the management is entrusted to a board of directors elected by the stockholders. Similarly, *mutatis mutandis*, a Baptist school should be controlled by a general body of Baptists representing the denomination, and be managed by a board of trustees chosen by that body. This is the Virginia plan, and it is really the anti-centralization, Baptist plan. Such a plan absolutely prevents control from passing into the hands of a few.

In the case of Georgetown College, the board of trustees have no shadow of power to fill a vacancy in their number. Every trustee must be elected by the Kentucky Baptist Education Society, and every trustee must be a member of a regular Baptist church. The Educational Committee of the General Association serve also as a link binding the college to the denomination.

The *Christian Companion* said: "First the *Western Recorder* believes that the Baptist church is the Church of Christ." The *Journal and Messenger* commenting on this says: "Whatever the *Western Recorder* may hold it is not a Baptist tenet that 'the Baptist church is the Church of Christ.'" This indicates that the *Journal and Messenger* is in doubt as to what we hold on that point, though we can see no reason for any doubt on the subject. Again and again have we denied the existence of any such thing as "the Baptist church," and we think it would be a great calamity for any such thing ever to come into existence. There are many thousands of Baptist churches, and every week there are more, but no one of them, no part of them nor

all of them together, constitute "the Baptist church." The word "church" is not synonymous with denomination. The only church that has any existence is a local body.

It is true we may use the expression "the Baptist church" as an abstraction, as a concept, just as we say "the home," "the school," "the college," "the jury," &c. Or we might speak of "the Baptist church" in a given locality, to distinguish it from other congregations. As well say "the *Western Recorder* believes that the Walnut St. Baptist church is the Church of Christ," as to say we believe that "the Baptist church is the Church of Christ," and better, because the Walnut St. Baptist church has an existence, while "the Baptist church" has no existence. The *Recorder* does believe that Baptist churches are churches of Christ.

The *Journal and Messenger* goes on to comment on the stale claim of the *Companion* that it is easier to get into Heaven than it is to get into a Baptist church. Pedobaptists, some of the more foolish of them, are fond of saying that since infants dying in infancy are saved, while Baptists will not receive infants into church fellowship, it is easier to get into Heaven than into a Baptist church. The writer recalls hearing a prominent Presbyterian minister speak on this line, and say, with a peculiar leer—"Yes, infants are good enough to go to Heaven, but are not good enough to get into a Baptist church." He looked as if he thought he had said something when he had uttered that nonsense. The writer replied that Presbyterians admitted that infants dying in infancy are saved, and yet Presbyterians do not admit infants to the communion table. So we may say: "Yes, infants are good enough to go to Heaven, but are not good enough to go to the Presbyterian communion table."

Of course, the terms of salvation and the terms of church membership could not be the same, since a man is not eligible to church membership until after he is saved. Of course, if church membership were designed to procure salvation, it would be useless for a man already saved. People who talk about its being easier to get into the kingdom of God than to get into a Baptist church, give themselves away. Such talk shows that they regard joining the church as a step in the way of salvation. Such doctrine is the basest ritualism and sacramentalism. So far from joining a church in order to be saved, a man is to join because he has already been saved.

The writer last week attended the Baptist Pastors' Conference in Cincinnati. Dr. C. W. Daniel, of the First church, Covington, is President, and he is a fine presiding officer. Instead of reports of Sunday worship, the brethren told of books they had been reading lately. Dr. Lasher spoke of Edwards' recently published essay on the Trinity, with Fisher's notes. Dr. C. S. Brown spoke of Dr. Gordon's last book, and others told of books they had examined the week previous. A venerable colored brother had been reading Dr. Broadus and Dr. Jeter, and he advised the brethren to read these authors to be "better preachers."

The Rev. C. H. Cosby was appointed to read a paper on the relation of a pastor to the public schools. He arose and said he had consulted Dr. Lasher, who

told him the pastor had no relation to the public school at all as pastor, but only as a citizen, and so he had written that out in his paper, which he would not read, but would give his time to the visitors, Dr. J. J. Taylor and the writer. Nevertheless the subject was discussed freely and with vigor, and while there were differences of view, the consensus seemed to be that while the pastor has no official relation to the public school, yet as an exceptional citizen he had responsibilities in that direction.

Dr. Taylor made an able and ingenious argument for Georgetown College out of the discussion. The Rev. W. B. Hall, of Dayton, had been appointed censor, and in his report he pleasantly censured the leader for not reading such a paper as he was appointed to write, and Dr. Lasher for tampering with the appointment. This was done in a way that brought down the house.

Dr. C. S. Brown was appointed to present a paper at the next meeting on the sacrificial idea in the doctrine of the atonement. He asked to substitute an illustrated lecture on the Yosemite Valley instead, but the Conference voted down the substitute. It was a very interesting meeting, and the writer greatly enjoyed being present.

Dr. C. W. TOMKIES, of Louisiana, has the *WESTERN RECORDER* sent to each of his two sons who are away from home, Messrs. Charles Dowell and James Scott Tomkies. The former graduated at Keechie College, spent three years at Tulane University, winning a medal and being appointed to represent that institution in the debate with the University of Texas. He is now at Columbia University, where he has taken special honors and where he expects his master's degree next June. The latter graduated last June at Tulane and is now teaching, but will resume his studies next session. They are both Baptists and Dr. Tomkies writes: "I am anxious for them to become constant readers of the *WESTERN RECORDER*." He has abundant reason to be proud of his sons, and we commend his example to others. When your sons and daughters go from home, will you not have the *Recorder* sent to them?

We are sorry to see the *Commonwealth* surrender the doctrine of the deity of Christ. It says: "It seems therefore, that it is His divinity of Christ rather than His absolute deity. To affirm His absolute deity is to have our rhetoric attain a goal to which neither our faith nor reason can follow." Not at all. To be sure the infinite transcends our finite faculties, but it no more transcends our faith and reason to affirm the deity of Christ than to affirm the existence of God, Christ, over and over again, claimed to be God, and even the Unitarians admit that the New Testament teaches that Christ is God. Thus error spreads. First Dr. Foster, then the *Commonwealth* and then—?

Dr. S. H. Greene, of the Calvary church Washington, will deliver the Seminary series of Sunday School lectures on the Sunday School Board foundation, next week, Monday to Friday, inclusive. In connection therewith will be held a Pastors' Sunday School Institute under the auspices of the Ky. Sunday School Union. The railroads have granted reduced fare, and many visitors are expected.

Editorial Varieties

The *Journal and Messenger* says: "It is marvellous—the solicitude a pastor may feel for a church of which he is not pastor."

When a man cannot answer an opponent's arguments he is liable to blush up, or, if not that, to snarl. But a snarl proves nothing except the ill temper of the snarler.

"As for the church, it has no office but to lead men to realize the divine humanity in themselves."—*Theodore F. Hunger*. This is the latest deliverance of the "new theology," and it is on a par with the rest.

The *Baptist Courier* says: "But let somebody try to run out and dried programme in our State Convention, and the thing would be smashed to pieces in less time than it takes to tell it." Amen.

Mr. Wm. E. Gladstone said, not long before his death, that of the sixty master minds of the last half century, fifty-four were devout believers in the Christian religion. Yet ever and anon a young man thinks it is "smart" to doubt the faith of his fathers.

The Unitarians have a church in Louisville they call the "Church of the Messiah;" and in other places Unitarian churches have a similar designation. We would like to have explained the propriety of this name. Unitarians do not believe in any Messiah, then why name their churches after Him?

The great Louisville & Nashville railroad system both promotes the prosperity of the South and shares that prosperity. The earnings for November this year were greater by \$132,222 than for November last year. We congratulate the management of the system and the public.

We acknowledge an invitation from Dr. David William Gwin, of Atlanta, Ga., to the marriage of his daughter Gertrude to Mr. Julius Waverly Thompson. The invitation was delayed in the mails and was received too late for earlier acknowledgement. We extend congratulations.

The way Sir Edwin Arnold learned many modern languages was to study translations of the Bible in those languages. Being familiar with the English revised version, it was easy for him to understand the same things said in the other languages. Here is a good hint for those who teach modern languages.

The *Maryland Baptist* is a bright and helpful semi-monthly paper of eight pages, each page considerably less than one of our pages; and the price is one dollar a year. They offer eight pages 24 times a year for \$1.00. We offer sixteen larger pages 22 times a year for \$2.00. Any yet, and yet, there are those who think the *Recorder* is "too high-priced."

After stating and commenting on the salaries of "popular pulpit orators," Bishops, Archbishops, &c., the *Rev. Horn* declares its position as follows: "A few less Bishops and Archbishops and D.D.'s, with butlers and private secretaries and figured vestments, and a few more every-day ministers of Christ, with better books in their libraries and better bonnets on their wives."

The *Interior* says the recent session of the Baptist Congress was "unseasonal." "The seasons," it says, "were, however, occasionally enlivened by such remarks as that of Dr. Len. G. Broughton, of Atlanta, declaring that 'the devil is running away with Baptist educational institutions,' or of Professor Henry C. Vedder observing that 'the young people's movement cannot fairly be said to be dying; it has never really lived.'" But the Congress foresaid it nothing if not unseasonal.

Be sure to read carefully the premium offer in this issue. You can send the *Recorder* a year to a friend, not now getting it, as a Christmas present, and get a premium. According to our published count we enter upon our 79th year this week, but really the paper is older than that. When the writer was studying the subject, you can send the *Recorder* a year to a friend, not now getting it, as a Christmas present, and get a premium. According to our published count we enter upon our 79th year this week, but really the paper is older than that. When the writer was studying the subject, you can send the *Recorder* a year to a friend, not now getting it, as a Christmas present, and get a premium. According to our published count we enter upon our 79th year this week, but really the paper is older than that. When the writer was studying the subject, you can send the *Recorder* a year to a friend, not now getting it, as a Christmas present, and get a premium. 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AMONG THE Churches.

the meeting there were 120 professions, giving additions to several churches. To this church 61 were added—53 by experience and baptism and 8 by letter; others to join.

Oakdale—Pastor Mohler spoke on "Good cheer" and on "Having here no continuing city."

Thirty-sixth and Grand—Pastor Foster preached on "Walking with God."

Van Buren St.—Pastor Hall's themes were "Right thinking" and "The black horse of sin." Seven received for baptism, four by letter and two restored.

Pewee Valley—Pastor Bennett preached on "Sowing and reaping."

The Conference unanimously passed a resolution urging the Baptists of the city to contribute promptly and generously to the endowment of Georgetown College.

SEMINARY NOTES.

BY J. F. RAY.

Dr. M. B. Adams, of Frankfort, delivered a most timely address before the Seminary Missionary Society on Dec. 1, his subject being Baptist Principles and the Missionary Obligation. Twelve hundred seventy-seven dollars were subscribed for Foreign Missions before the address. We are expecting larger things yet.

Librarian Forbes, in his delightful half-hour chats about living authors, spoke on last week his study of Ralph Connor. On Tuesday evening his subject was Ella Wheeler Wilcox.

A new feature was developed in our recent mid-week prayer-meeting talks. Three or four brethren, instead of only one, gave brief, pointed remarks on the topic. Bro. Turner and Chiles spoke on Fellowship with God.

The Volunteer Band for Foreign Missions has been engaged by its members for missionary addresses at a number of churches for the past few weeks. J. W. Shepard is chairman of the committee to arrange dates.

Bro. I. N. Yohannon spoke before the New York Hall Missionary Society on Persia as a prospective mission field for Southern Baptists at the meeting Monday evening.

A large per cent, perhaps not less than 100 Seminary men, are engaged every Sunday in pastoral, supply, mission and Sunday School work.

The writer greatly enjoyed the privilege of preaching last Sunday morning and evening for Pastor B. E. Bailey at Winchester, who is engaged in a fine meeting at Elizabethtown. Dr. Bailey has a large field and a noble people to serve.

Dr. S. H. Green, of Washington, D. C., will begin his series of five lectures provided by the S. S. Board for the Seminary, on Monday evening, December 14, in Norton Hall.

J. N. Robertson, of Arkansas, was called home last week by sickness in the family.

D. E. Mellichamp, student of last session, was married to Miss Sallie Barbee, of this city, last Thursday night.

E. G. Vick, after two weeks' absence at home, has recovered of his sickness and is with us again.

O. L. Powers, class of '03, of Providence church, near Frankfort, was a visitor in New York Hall on Monday.

J. R. Chiles has accepted the call to the pastorate at Blackville, S. C., and left for his new field on Monday last.

W. R. Bradshaw, we regret to say, has seen it necessary to return to his home in North Carolina.

J. S. Dunlap, of Alabama, supplied for Pastor DeVault at Wolf Creek, holding four services on his trip, and reports the church making progress along several lines under their leader.

A few of last Sunday's supplies were H. R. Smith, Vernon, Ind.; J. B. Waken, Friendship; W. H. Williams, Eminence; S. P. DeVault, Harrods Creek; H. T. Lumpkin, Shelbyville, in the evening; U. S. Clifton, Chestnut St.; J. F. Caudle, East Mead, in the evening; M. L. Blankenship, Oak St., city, and Dr. Dargan, Ninth St., Cincinnati.

THE STATE.

Pastor W. H. Smith writes: "I have been in a meeting at Monticello seven days. Fifteen have been approved for baptism, 1 baptized, 1 restored and 9 received by letter. The meeting continues. I have been unanimously called

to Rochester and Monticello for all my time; so my correspondents will henceforward address me at Rochester, Ky. Hope to do some good work here for the Recorder."

Pastor W. M. Kuykendall writes: "You made a mistake in last week's Recorder by saying I was preaching at Barksville twice a month. I preach every Sunday. Had quite a fine congregation Sunday and Sunday night."

Pastor A. H. Ellis writes: "Last September I made my first trip to Berry Springs and had a very good meeting for the church; three received into the fellowship of the church, two by baptism and one by letter. They kindly remembered pastor and family Thanksgiving by sending us a nice box of good things. Words cannot express our profound gratitude, and may the Great Head of the church richly bless all in their undertakings for Him, is the prayer of their pastor."

Pastor C. J. Bolton writes: "Our work in Salem church is still progressing. We recently baptized two more adults into the fellowship of the church; one restored to fellowship. On Thanksgiving eve our people came to our home and gave us a severe 'pounding.' We were obliged to resort to the use of beds, trunks and the like in order to furnish seats for the crowd of people who came. We call it a severe 'pounding' because of the many packages and some of them weighing many pounds—preserves, canned goods, sugar, sausage, lard, butter, apples, onions, potatoes, and various other things; or all these things are are thankful and appreciate them, but the kind thoughtfulness of our people, with whom we are laboring, is appreciated."

Pastor S. H. Tabb writes from White Mills: "We have just closed a good meeting at Buck Grove church, Meade county. Bro. J. A. Taylor, of Parkland church, in your city, did the preaching in a very acceptable manner. He preached the gospel with an uncertain sound. There were 13 conversions, 13 additions to the church, 11 by experience and baptism, 2 under watchcare of the church until they get letters. Many others 'almost persuaded.'"

Pastor R. T. Bruner writes: "On Friday last we closed a twelve days' meeting at Panther Creek church, Ohio county, in which we were assisted by Bro. E. W. Coakley, of Beaver Dam, who did most of the preaching. The church very generally revived and came up nobly to the work. I baptized 25 persons at the

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the best and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities which are present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box of drug stores, and although some persons use a modest preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, SECRETARY.

PRICE LIST PER QUARTER.

Table with 2 columns: Item Name and Price. Items include: THE CONVENTION TEACHER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LESSON LEAF, KINDS WORDS, YOUTH'S KINDS WORDS, BAPTIST BOYS AND GIRLS, BIBLE LESSON PICTURES, PICTURE LESSON CARDS.

Table with 2 columns: Item Name and Price. Items include: SUNDAY SCHOOL RECORD, CLASS BOOKS, EXCELLENCE MAP, TOPIC CARDS, HOME DEPARTMENT SUPPLIES, AD EXPERIENCE, CLASS BOOKS, COLLECTION ENVELOPES.

BAPTIST SUNDAY SCHOOL BOARD,

710 CHURCH STREET, NASHVILLE, TENN.

close and 10 were received in other ways, making 35 additions in all. I found Bro. Coakley a very pleasant co-laborer indeed, and the whole church and community were very much pleased with his labors. I am now at Mr. Carmel striving without ministerial help to build up the cause here. Pray for us.

Pastor Coakley, at Beaver Dam, is being aided in a meeting by Bro. J. P. Jenkins of this city.

OTHER STATES.

Pastor T. S. Hubert leaves Lake City, Fla., where he did fine service, and goes to become pastor of our church in Round-oke, Ala. He goes to a fine field recently left by Bro. H. C. Risner, under whose ministry a splendid house of worship was erected. We congratulate both Bro. Hubert and the church.

Bro. Fred. D. Hale writes from Shelbyville, Ind.: "Am just closing up a meeting with Bro. Hulden at this point. From here I go to Morristown, Tenn., for two weeks before Christmas. I will spend the holidays at Hot Springs, Ark. Then I come back to Kentucky for my first meeting in the new year. It will be held with Bro. T. A. Conway at Marion."

Pastor C. J. Casey writes from Fairmount, Ind.: "We have just closed a two weeks' meeting. Bro. Geo. W. Clarke preached twelve days. He is a strong defender of Bible truth. While there were no additions during the meeting, yet we feel there was much good done. Several have indicated a desire to become members, and the church is revived. This is a hard field, hence the more need for sound teaching and thorough work. We Baptists have the Bible on our side, and with it we are sure to win the hearts of the people. Pray for us at Fairmount. And may the Lord bless the Recorder, the best of Baptist papers."

Pastor J. S. Edmonds writes: "I have accepted a call to the Marion church, Marion, Ill. and will enter upon the work there Dec. 1st. Please change my paper from Benton, Ill., to Marion, Ill."

Pastor J. M. Brian writes: "Please change the address of my paper from Bovee, La., to Pollock, La. I am giving half my time to the church at Pollock, so have moved my family to latter place. Have fallen in love with the Recorder and do not want to lose it."

A meeting at the East Fork church, Miss., resulted in 9 received for baptism and 1 by restoration.

The church at Hays Creek, Miss., closed their meeting with 9 additions by experience and baptism and 3 by letter.

Bro. R. A. Cohron held a meeting with the saints at Chapel Hill, Illinois county, Miss., leaving the church much revived and 10 added to the membership by baptism and 1 by letter.

Pastor E. Buchanan held a meeting with his church, Round Knob, N. C., resulting in 23 accessions.

A meeting of nine days, with the Shiloh church, Camden county, N. C., closed with 44 additions, 27 by profession and baptism, 15 restored and 2 received by letter.

The church at Rockdale, Ga., has been much weakened; twenty-five happy converts were buried with Christ in baptism as a result of their meeting.

ALL PLUMP AND BORY.

If all the plump and rosy children in the world could be collected together into one place it would be surprising to find how many of them owe their strength and health to Scott's Emulsion.

LATEST POPULAR SHEET MUSIC

FOR CHRISTMAS GIFTS.

What could be more appropriate for a gift than a selection from the following list of Waltzes, Marches and Songs written by the world's famous composers.

Table with 2 columns: Instrumental and Song titles. Items include: Dixie Girl, Peaceful Henry, Black Henry, Hank Smoke, Sunny Susan, Lascaris Waltz, Hanna Courageous, Dreamy Eyes, Mississippi Bubbles, Creole Belle, Prayer and Passion Waltzes.

Any of these selections will be sent to your address postpaid for 25 cents a copy. Five copies for \$1.00.

Address DEPT. E., Norman Straus & Sons Co., LOUISVILLE, KY., The South's Greatest Mail Order House. Free—Our New Holiday Catalogue.

TENARKANA.

Our cause here has had some encouraging advancement during the year. When I came they had recently built a new church and owed \$4,500. They then numbered 237 members. We now number 414, although 180 names have been removed from our church roll in the vicissitudes of church life. Our new church has been organized from our church in another part of the city. More than one hundred members have been added within a year. We have paid the \$4,500 church debt and bought a pastor's home for \$4,000, and are rapidly paying for that. Our town is growing about as fast as is wholesome. Our climate is very superior. The Western Recorder has many friends and admirers here. Our senior deacon, W. H. Tilson, the only surviving member who went into the organization of our church, a lawyer who has represented his county, says it is the best paper published, according to his judgment. Yours fraternally, O. L. HAILLEY.

At 2 p. m., on Wednesday of last week Mrs. Patsy Smith Routt and Mr. James Fulton Middleton, the former of Georgetown and the latter of Shelbyville, were married at the Louisville Hotel. Dr. Henry McDonald, impressively united these two lives. A grand company were present from both Shelbyville and Georgetown, including Mr. and Mrs. J. A. Middleton, parents of the bridegroom. We extend congratulations.

We would specially commend to all our friends who have suffered bereavement the excellent volume by the late Dr. J. H. Hall, of Georgia—"Sermons Concerning Those Who Have Fallen Asleep." The price is \$1.25, and the book may be had from the Baptist Book Concern of this city, or from Mr. H. A. Hall, of Newnan, Ga.

Subscribe for the Recorder.

Family Circle.

Recipe for the Year up and Out.

IF! IF!

BY SARAH E. KANTMAN.

If every boy and every girl, arising with the sun, should plan this day to do alone... The good deeds to be done—

If every man, and woman, too, should join these workers small— Oh, what a flood of happiness Upon our earth would fall!

How many homes would sunny be, Which now are filled with care! And joyous, smiling faces, too, Would greet us everywhere.

I do believe the very sun Would shine more clear and bright, And every little twinkling star Would shed a softer light.

But we, instead, must watch to see If other folks are true, And thus neglect so much that God Intends for us to do—

—Golden Days

WHAT RED GABLES TAUGHT HER.

BY MARGARET JOHNSON.

Lonny Davis had been advised not to return to Red Gables another year. During her interview with Miss Latham in that lady's study, whose very atmosphere of sunny calm was charged with something impressive, even awesome, to the girls who were received there by special appointment, she had learned that the two years already spent at school had amounted for her to nothing less than a successful failure. Her record, while not heroically bad, was absolutely devoid of good. From the first, she had shirked her studies, and failed to show the slightest appreciation of her advantages and responsibilities.

Red Gables was limited in its capacity for pupils, and on the waiting list were many eager to make earnest use of its opportunities. "If I could see in you, Leonora," said the teacher, "any sign of gain in anything—if you could give me proof of progress or improvement in any direction, I should take heart of hope, and say we will go on trying. But you have been with us now two years, and so far as I can see—not from lack of ability—in that case I should feel very differently, as you well know—but, as it seems, from sheer indifference, your school life is making no impression whatever for good on your mind or character. And so, however reluctantly, I feel that your chance should be given to another."

Miss Latham did not say this severely, but sadly, which was much worse; for Lonny was of an exceedingly cheerful disposition, and hated anything that verged upon pathos. She admitted frankly and directly the truth of what the principal had said, and the justice of her decision, with a vague reserve in her own mind as to both.

Looking backward at the Leonora of two years ago, and then at the Leonora of today, Lonny was conscious of a difference—a change, a gain, some-

ORDER A FREE BOTTLE

Of Drake's Palmetto Wine. It gives vigor and energy to the whole body, cleanses, builds, and invigorates stomachs that are weakened by injurious living or when the mucous lining of the stomach is impaired by hurtful medicines or food. Drake's Palmetto Wine will clear the liver and kidneys from congestion, cause them to perform their necessary work thoroughly and insure their healthy condition. Drake's Palmetto Wine cures every form of stomach distress, such as indigestion, distress after eating, shortness of breath and heart trouble caused by indigestion. Drake's Palmetto Wine cures you permanently of that bad taste in mouth, offensive breath, loss of appetite, heartburn, inflamed, catarrhal or ulcerated stomach and constipated or flatulent bowels. The Drake Formulation Company, Drake Building, Chicago, Ill., sends all this to you by sending you five and prepay a trial bottle of Drake's Palmetto Wine to test it. This wonderful Palmetto Medicine is purely vegetable and the greatest remedy ever offered to a chronic sufferer. Write to-day for a free bottle. A letter or postal card is your only expense.

where, directly connected with her experience of school life. She could not have put this consciousness into words, and felt, dimly, that, whatever the nature of the gain, it was probably quite worthless, as fated by any other standard than her own personal feeling. Yet she was vaguely comforted thereby, and went out from the judicial presence less cast-down, perhaps, than she should have been, by its stern judgment and decree.

She was not wont to analyze her feelings, nor indeed to think very deeply about anything. At the present moment her keenest impression was that leaving school meant parting from Kitty Robb. And she loved Kitty Robb. Kitty was a fine scholar; she would go straight on to a brilliant climax of graduation, while Lonny settled down to the somewhat dull routine of her life at home. Fortunately there was no reason to be hurt or disappointed by her failure. Lonny was an orphan, and her Aunt Mary, who had sent her to school at the girl's own wish, would not grieve nor wonder, if a change of caprice induced her to give up the course she had planned to take.

Aunt Mary would come on to hear the Cantata, which was to be given during Commencement week, and would bring cousin Jim, a young college student some years older than Lonny, to whose visit she looked forward with unqualified glee. "Jim will enjoy the Cantata so much!" she said to Kitty Robb. "He is perfectly devoted to music, and as bright about it as I am stupid."

Well, there was that to look forward to, and she need not say anything about leaving school until after Commencement. Meanwhile—there was Kitty now, out on the lawn, waving her racket in joyous greeting.

The June sky was blue and clear. The grass was in the first glory of emerald freshness. The gray stone house with its red gables showed pleasantly against the dark trees among which it stood. Girls sat on the steps, strolled about the walks, ran and shouted and laughed in the tennis courts.

Lonny felt suddenly how much more thoughtful the associations, the friendships, the very routine of the busy days, whose duller tasks were sweetened by the constant joy of companionship—how familiar and how dear they were! The sight of the croquet wickets, over whose position she and Sally Young had wrangled refreshingly ever since September—the brown cover of her Latin Grammar, which she had bought up hastily when summoned to Miss Latham's room, with a dim notion that its presence in her hand might have a propitiatory tendency—even these sent a pang to her heart.

If she had had another chance—if she could in any way manage to produce that proof which Miss Latham asked, but, of course, which was impossible, now. "Hallo!" cried Kitty. "You're just in time! There's a rehearsal at the hall at four o'clock." And away they went, arm in arm, Lonny shaking the weight from her heart as lightly as she had shaken the dust from her Grammar.

In the little dressing room of the hall she sought a link, a sister, girls on the evening of the performance. The building was filled with guests, and well up in a front row sat Aunt Mary, with handsome Jim, whose interest in the occasion had in no whit disappointed his cousin.

Lonny was full of glee. No part of any prominence was hers; but at least she could go on with the rest, and sing in the choruses which she had picked up, in her own haphazard way, from them. And this she enjoyed. She loved to feel to see and listen to Kitty Robb, who had a solo part, and was an image of girlish grace and sweetness when she sang.

The organist was in her place in the little gallery at the left of the platform; the pianist in hers, below; the violinist was softly trying the strings of his instrument for the last time. A final whisper ran through the group, Miss Myers, the leader, gave the signal, and in they marched.

That was a moment for Lonny! To stand there among her fellows on the radiant platform and look down over the sea of smiling, upturned faces—this was to set one's heart, already quickened by excitement, all a throbbing with joyous pride. But in a moment it began, the delicate melody of the piano sustained by the full tones of the organ, the violin straining high above both.

The prelude swept on for a few bars. Then, suddenly there was a squeak, a wheeze—the organ gave a great sigh, and stopped. The other instruments went on; but a wave of dismay ran among the girls. This break at the very outset troubled them, threatened to upset their composure, to disturb the confidence and enthusiasm so necessary to their success.

Lonny stood at the end of the platform where they had entered. She felt the strain of the emergency, and, quick of wit and of movement, slipped from her place and down into the anteroom.

One of the doors, from which a flight of stairs led into the basement of the hall, and at the top of these stairs a little movable platform was arranged, to support the short but sturdy figure of Teddy Magee, the organ blower.

Teddy, as a pillar of the institution, was prone to totter. He frequently fell asleep at his post, and was subject to attacks of incapacitating illness, quickly relieved when blowing time was over. But he was deeply devoted to Miss Glenn, the organist, and had taken his place in season on this eventful evening.

"Teddy!" called Lonny, cautiously opening the door. "My goodness gracious! Why! all the boys!" By the dim light of the lantern swinging overhead, she discerned Teddy's prostrate figure lying on the steps, apparently in the agonies of dissolution. "I got the toothache!" wailed Teddy. "Toothache! And is that why you can't use your arms?" cried Lonny, distracted.

The organist's signal, sharp, imperative, sounding behind her, made her jump. Teddy, too, at the familiar summons, rose mechanically, and reached for the pumping bar. But just as he grasped the handle, a fresh pang made him drop it with a suppressed howl. "For mercy sake," said Lonny, "is it so bad as that? Give some more!" "I ought I could but I can't!" sobbed Teddy, writhing. Lonny looked at his swollen cheek, half sympathetic, half indignant.

"Teddy Magee," she said, "give me your arms, and go home and put some laudanum on your 'toot.' I guess I can manage this organ!"

She grasped the bar as it rose, and pushed it up and down vigorously until the indicator showed that the pipes were

GIVE YOUR STOMACH A NICE VACATION.

Don't Do It by Starving It Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself. If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a vacation. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that must mean to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The usual mental strain brought it about and hurried up what would have happened later on.

"When at last I had to literally force down that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets and at once went down to a drug store and brought a box to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and, braced up and went ahead with my work with renewed vigor, not just as much as I ever did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsome fee I ever received as well as my reputation and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cts. a box.

full. Now—if only Miss Glenn had not given up! No—in a moment the boards above her head began to vibrate to the roll of the organ. The girls' voices joined in with it sweetly; and Lonny laughed.

"Good thing I haven't an important part!" she said, pumping steadily. They'll never miss my little squeak, and I might as well stay, now I'm here. The organ parts keep coming in."

It was strange to be shut away suddenly in this dark, close little corner from all the radiance of the scene without. Its sounds came to her through the muffling walls—the music, the applause that followed. She thrilled with rapturous pride at this, and fancied Aunt Mary and Jim clapping with the rest.

A voice—the voice of one of the teachers—called softly through the crack of the door. "Teddy!" "Yes, sir!" called Lonny, cheerfully. "Lonny Davis! Are you pumping?" "Yes'm," said Lonny. "Teddy was dying, you know, with the toothache, and I sent him home. I can pump all right. It is going well!" "My dear child! I am afraid—I'll try and send some one else."

But there were many things to look after, and she did not send any one else. Probably she forgot about it later.

When it was all over, and the last chord of music had died away, Lonny flew joyfully from her prison, and made her way through the crowd to her aunt. "Wasn't it fine!" she cried, glowing. "Didn't we do well?"

Jim laughed. "Well," he said. "And what did you have to do with it, Miss Lonny? Apparently you made your exit early!"

"O! I was pumping the organ," said Lonny. "The boy gave out, and there wasn't time to get any one else. But, Jim, wasn't it?"

She stopped, somewhat embarrassed by the discovery that Miss Latham was close by, talking with some friends, and that just then her eyes met Lonny's with a smile which the girl did not quite understand.

It was explained to her the next day by Miss Latham herself, in a little speech which she made informally to the girls before they left the assembly room. "The success of your performance last night," she said, after some words of cordial praise, "is due largely to what we call *esprit de corps*, the endeavor of each to do her best simply as a part of the general whole, and in a spirit of generous enthusiasm for the success of that whole. And the girl who has learned the meaning of this *esprit de corps* will do it in her own individuality in that of a larger unit, and to play, gladly, and all unconscious of sacrifice, the humblest part, if so she may best contribute to the interest of the body of which she is only a member—that girl has learned something which books cannot teach her, and which is well worth all the experience and discipline of her school life."

"Why, that's it!" said Lonny, suddenly, to herself, feeling that her own dim thoughts were being put into words. The narrow little Lonny of two years ago—would she have felt, or acted, like the Lonny of last night? This Lonny loved the girls, and their success was hers. Was that *esprit de corps*? And did Miss Latham understand?

Walking through the hall, with a vague quickening of hope in her heart, she felt the principal's hand upon her shoulder, and turning, met her smile. "Lonny," said Miss Latham, "I am thinking of making some changes in the house this summer. Should you like to room with Kitty Robb—when you come back next fall?"—*Congregationalist*.

And ap'lyh'pavly! Dat ETAOI

WHY HE DID NOT DRINK.

"I read the other day of four young men filling in a Pullman car, chatting merrily together. At last one of them said: 'Boys, I think it's time for drinks.' Two of them consented; the other shook his head and said: 'No, I thank you.' 'What?' exclaimed his companion, 'have you become pious? Are you going to preach?' Do you think you will become a missionary? 'No fellows, he replied, 'I'm most specially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why: I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said: 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen; baby is, at some dead, and does not need the shoes. Give me 10 cents for a drink.' Now, fellows, I have a wife and baby at home myself,

and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that infernal stuff would ever pass my lips again."

TOMMY'S LESSON.

I thought when a boy was old enough to have a slate and book and go to school he was big enough to take care of himself and go the way that he wanted to; so I did not go straight down the road, as my mother told me, but I climbed the fence to go across the field. By and by something said, "Bow-wow-wow!" and there was a big dog running right at me. Didn't I run? That dog almost caught me before I got to the fence, and I tumbled over, and scratched my arm, and broke my slate, and tore my clothes; so I had to go home to mamma. She said: "Ah, Tommy boy, people never get too old to go in the right way instead of the wrong one. The straight path is the safe path. Remember that." And that is all the lesson I learned in my first day at school, 'cause I didn't go.—Early Days.

Why do we not always smile when we meet the eye of a fellow being? That is true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right and on the left, between strangers as they pass by each other, never without a smile. This, then, is the fine art, of smiling, like all fine art, true art, perfection of art, the simplest following of nature.—Helen Hunt.

Run Down. When coffee "goes back on" people, their endurance snaps like a dead twig. Mocoen. Mocoen is the perfect substitute. Run Down. When coffee "goes back on" people, their endurance snaps like a dead twig. Mocoen. Mocoen is the perfect substitute. Run Down. When coffee "goes back on" people, their endurance snaps like a dead twig. Mocoen. Mocoen is the perfect substitute.

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If you have any trouble with lamps—trouble whatever—send for my Index. I know of no lamp—trouble that it does not cure immediately. Costs nothing.

MACBETH, Pittsburgh.

Little Ones.

WHEN JACK USED HIS EYES AND EARS.

What was the cause of that sad round tear which splashed on Jack's knee, followed another and another? Why, that the small boy had planned to make a visit that bright morning, and as something had intervened to prevent it, all the boy had fled away from life, leaving not a single thing for a fellow to do, nor anything for him to look at.

That at least was what Jack was saying to himself when, a few moments later his cousin Godfrey came out on the piazza, bringing no notice whatever of the naked little face, he simply said, "What a lot there is going on in the world to-day, Jack."

"Why, what do you mean, cousin Godfrey?" asked Jack, a great deal surprised. "I haven't seen anything."

"You haven't? Well, in the place, there is a new house being built out there on the lawn. I have been watching it for half an hour from the window just behind you."

"A house?" Jack twisted about and glanced hastily over the great beautiful lawn; but, of course, he had very well known there was no sign of a house.

"Ah! but you're looking in the wrong direction," said his cousin. "Get your eyes up; take a peep into that great elm yonder, through the opening in the leaves just above your eyes."

For a minute the boy gazed, and he exclaimed, "Look, Cousin Godfrey! there comes the mate of a long horse-hair. I never saw a nest being built before. What fun it is!"

"And then," Godfrey went on, "they had watched the build for a few moments longer, and saw little black people down on the path as they were doing fine work. I saw the whole army must be this morning."

"Black people? where?" cried Jack. But his eyes were beginning to open now, and, running through the steps he hunted about for a broad path.

"Ants!" he exclaimed, with a gasp. "Why, Cousin Godfrey, what are they doing?" And flinging himself down at full length on the clear gravel, with his chin resting on his hands, he lay looking eagerly the busy, hurrying throng of tink "black people."

Jack had often walked and seen ants kill, but it never had occurred to him to watch them. He thought that he never

had seen anything more interesting than the manner in which they ran out of the hole "with a grain of sand between their teeth." His cousin explained how the ants were making underground passages and making store rooms to hold their winter food.

Jack's eyes were very wide open, indeed, by the time he came bounding up the steps again; but, before he could say a word, Cousin Godfrey asked him suddenly if he had heard the concert.

Jack shook his head with a merry laugh, and, sitting down on the steps, bent his head and listened eagerly. He hadn't heard a thing; but now, suddenly, the whole world seemed full of music and twitter. It appeared to him to have just begun, and he could hardly believe that it had been going on all the time. Robins, thrushes, blue-birds, and wrens—what a glorious chorus! Who would have imagined that there was so much to see and hear when a boy once began to use his eyes and ears?—Anne L. Hannah, in Watchman.

HOW FRANK WON.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen named Frank Harlow. He did not succeed in winning the prize, and, a day or two later, one of his school-mates, named Harry Murks, said to him, "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know that he won the money, but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank, and then he added: "They fail, and they alone who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

"Straight from the Mighty Bow this truth is driven;

They fail, and they alone, who have not striven."

"That's a fact, I said to myself, and I went straight to work and did my very best."

"You stood next to George Dayton at the examination, too,"

said Harry. "No, Frank, you did not fail after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?

"High Heaven's evangel be, gospel God-given;

They fail, and they alone, who have not striven."

—Christian Uplook.

THE HOME-MADE BALL.

Two grown-up boys of sixty were standing in front of a window in which were displayed all sorts of games and sporting goods. There were several boxes full of baseballs which ranged in price from ten cents to a dollar and a half.

"Our young fellows have too much of their fun ready made for them," said one. "Look at those baseballs, which my young gentleman of ten or fifteen, with his allowance of several thousand dollars—the other grinned—"more or less, buys by the dozen, throws around and loses. I doubt if he has as good a time as I did. Ever make a baseball?"

"Hundreds of 'em. Hundreds of 'em. Do you remember how we used to watch for old rubber boots so we could use the heels?"

"Yes, indeed! Real rubber, they were then, too. Made a fine core. If you didn't start with a good core, the other fellow's ball would bounce higher. A fellow was pretty poor stuff that couldn't bounce his ball over the shed."

"And mother used to give us the yarn. That never seemed extravagant to her, although may be she objected if we spent a nickel for candy."

"I used to get enough yarn to make a ball from my old Aunt Emma, as pay for holding five skeins."

"Did you put hard twine on the outside before you put on the cover?"

"Yes. Fine, hard twine or small fish line. That was a little more expensive, but—well, I made great balls!"

"So did I. My brother taught me how to cut the cover from old boot tops. Quarters, you know—pieces shaped like pieces of orange peel."

"Yes, I've made 'em that way, too, but sometimes we cut the leather in two dumb-bell shaped pieces, like those in the window there. Then we sewed 'em with waxed thread."

"Say, I'm going to teach that boy of mine to make a baseball. There are some things absolutely necessary to a liberal education. Good-by."

"Good-by. I suppose I shall see you at the Director's meeting at four?"—Youth's Companion.

One morning after Jenny Lind had given a charity concert, a clerkman found her counting and sealing up the money received, preparatory to distributing it among the poor. He began to compliment her, but she cut him short by saying: "It is the only return I can make unto the good Lord for the gift He has bestowed upon me, which is the great joy of my life. I can repay Him only through the poor and suffering. This I delight to do."

Her motive in visiting America was to earn 30,000 pounds to be used for educating the poor children of Stockholm, whose great ignorance and degradation touched her sympathetic heart. Just before embarking she re-

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DURABLE BLACK GOODS. 44-inch All-wool Imported Novelties, formerly \$1.25 and \$1.50. 89c

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Regular \$2.00 and \$2.50 rough effects, fashionable weaves. \$1.25

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56-inch Brown Zibeline; something everybody wants; yd. \$1.50

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50c Ladies' Underwear, Heavyweight White Vests and Pants, fleece lined, special value 50 cents.

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1.50 Ladies' Union Suits, extra heavy white cotton fleeced, hand finished and perfect form fitting; special \$1.50 per suit.

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marked to a friend: "May I not hope for God's blessing upon this work, undertaken for the lambs of Christ's flock? My daily prayer is that I may be spared three years in order to carry out my plans for my poor children in Stockholm."—Golden Rule.

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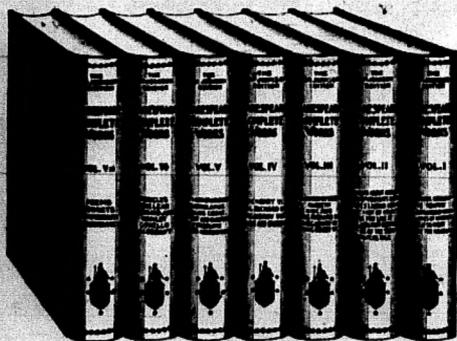
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The purpose of the meeting was to stimulate life in theological institutions, to promote missionary interest and the acquaintance and fellowship of Seminary men and other student bodies of the world.

Besides the educational exhibit and the statistics and pictures of student life, the conference, in which ideas were exchanged, new and successful features of the work presented, was very helpful. Our Northern brethren greatly rejoiced at our evident prosperity. Of our own schools we touched men from Chicago, Newton, Crozer, and Rochester. The speakers were experts, and their messages came with evident power from God. Willis R. Hotchkiss had a stirring call to work abroad. He had spent eight years in Africa, four of these absolutely alone. He has reduced a language to writing. All there was of this tongue was held up in a precious roll. Along the great railway between Anisout and Victoria Nyansa are two hundred tribes waiting for men to reduce their languages to writing. It was a wonderful story of three years' waiting and searching for the word "Savior." "We men on the firing line need you. In the effort to encompass the need men are now doing themselves to death."

Perhaps the most telling speech on Foreign Missions was by a layman, J. Campbell White, of Calcutta. "Perhaps India is the best manned of all mission fields; but three-fourths of India lies beyond the reach of the present force of men, and there is no possibility of their being reached till enough men go out to occupy the field."

The home and city problems were ably discussed by such men as J. W. Baer, F. M. North, and Edward Judson. W. G. Puddefoot said: "There are two reasons why we are not doing our duty; lack of faith and lack of love for Jesus Christ."

Our own heart lives were greatly blessed by such men as J. Ross Stephenson, J. E. Mott, W. F. McDowell and A. H. Strong. Of its kind, this was perhaps the most important meeting ever held. Let me close with the words of Dr. Strong: "It is the purpose of the Christ that we reflect in our own lives an ever moving current toward self-sacrifice that Christ manifested as characterizing the heart of God."

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You Can Cure Yourself of Some Without...

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It seems nothing to try this remedy over...

Doctors and Druggists will learn of a simple family remedy...

Wishes in the spring a desire to cry, but...

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FOREIGN DRIED FRUITS.

In the late winter and early spring, when the supply of domestic fruits and vegetables is at the lowest...

For use in sandwiches the dates should be seeded and chopped or cut in strips...

For the morning porridge, when made of any of the wheat preparations, add to one quarter of a pound of either figs or dates sliced or quartered...

For dessert, various whips, creams and jellies may be prepared from these fruits.

DATE WHIP.—Stone and chop a quarter of a pound of dates, add half a cupful of hot water and cook to a smooth paste.

Live in Christ and you are in the suburbs of heaven. There is but a thin wall between you and the land of praise.

The Farm

and Household

J. H. Settles, of Fleming county, purchased recently from Hon. G. A. Dohoney an excellent work mule for \$75.

I. S. Tevin, of Danville, recently sold to J. C. W. Beckham, of Union City, Tenn., 28 two-year-old cotton mules at \$120.

Carpenter & Son purchased this week from Sam Shelton fourteen 200-pound hogs at 4 cents.—Danville Advocate.

A Philadelphia syndicate purchased several thousand acres of land in Boyle county, near Perryville, and will establish an Angora goat farm.

Mr. Alvin Major, of Lawrenceburg, sold recently to Mr. Thomas Hinton, of Woodford county, twenty-six yearling mules at \$112.50 per head.

Mr. E. K. Renaker, of Berry, Harrison county, has made following recent sales of Jacks: To Mr. Pribble, of Illinois, a two-year-old black jack, price \$275; also to B. F. Cook, of Lincoln county, Ky., two yearling jacks for \$300, and one extra black jack colt, 4 1/2 months old, 50 inches high, for \$100.

The demand for big draft horses in this country at the present time is so great that the buyers are hunting up the big three-year-olds for which the city merchants and manufacturers pay big prices to get them even so young and with light work mature them up to full work.

Vol Ferguson bought at Georgetown court, 33 feeding cattle, weight 1,000 lbs., at \$3.25 per hundred. Wm. Wornall sold his crop of tobacco, about 9,500 lbs., to Abnee & Mussinon, at \$9.60. Edwards & Ellis bought of Toke Ellis about 4,000 lbs. of tobacco at 10 cents.—Paris Kentuckian.

Corn is worth \$2.25 a barrel delivered in Paris. Jack Sullivan bought 8 export cattle of E. P. Claybrook, weight about 1,475 lbs., at \$4.25. John Roseberry sold sixty feeding cattle, averaging 1,050 lbs., to Jonas Well, at \$3.25 per hundred. Thomas & Kennedy, of Montgomery county, have sold their 1903 crop of hemp, 93 acres, to Brent Bros., of Paris, for \$5 per hundred weight.

At the G. G. White sale, one field of corn brought \$1.95 a barrel, and sold to Sidney G. Clay; one field went to Geo. Wilder, at 1.37 and the third field went to Mr. Lovell, at \$2.02.—Bourbon News.

M. J. Ferris purchased this week from James Mc Bath, of Lincoln, eighteen 1,100-lb. cattle for 34 cents; from J. S. Baughman, six two-year-old steers, at 3 cents, and from William Lillard, sixteen two-year-old steers, from 900 to 1,000 lbs., for 3 cents; Manager Tooley, of Tooley & Sullivan, proprietors of the local turkey pens, in conversation with the Advocate this morning, said he had slaughtered about 4,500 fowls already this season and would be busy until the season closed.

Eleven and a half cents are being paid on foot, and the supply is rather short at this high figure.—Danville Advocate.

TO HAVE WINTER EGGS.

Broken corn, wheat, oats, barley, buckwheat and millet seed mixed make good grain ration for laying hens. This may be thrown among the straw, mornings and evenings, for them to dig and hunt after. Don't be afraid that they will get too much in this way, for if they must hunt and dig for all their grain food they are not likely to have so much as to become too fat, and they must have enough to keep them in good condition and vigor.

The cleaning of the dropping board once or twice a week, or oftener, as may be, has but little labor attached to it when brought down to a regular system.

Some grain may be thrown in the straw at night for the hens to dig and hunt after before you come around in the morning.

Their water fountains or pans should be emptied at night, and in the morning filled with water that is just about as warm as fresh milk.

Have the nests nice and clean, so that the eggs may not be soiled. Dirty eggs never sell as first-class in the market; but dirty eggs—no matter how fresh they may be—are not graded as first-class.

Keep your fowls in good laying condition and they will lay. When they do lay, keep the eggs nice and clean. And pack your eggs so that all of one size and color, as near as possible, may be in the same case.

It is quite as easy to do things right as to do them wrong; and there are a great many of us who neglect the little things that bring success.

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 Your excellent Recorder.—T. L. Cuyler.
 God bless you in your noble, manly, timely defense of the "Old Book," and its plain, positive teachings.—G. W. Hatcher.
 I cannot do without the Recorder. I admire your boldness and firmness in defense of the truth.—W. T. B. White.
 You have fine insight into the tendencies of things, and you have not only the courage of your convictions, but, what is rarer, the courage to have convictions. Thank God, my brother, for this, and God bless you.—W. C. Wilkinson.

The WESTERN RECORDER—It is the soundest, safest and best paper that I read.—J. W. Hammer.
 The Recorder is at the head of our religious papers, and I greatly enjoy it.—C. A. G. Thomas.
 I have a growing admiration for the merit and loyalty of the Recorder in its support of the doctrine and principles of our faith.—M. E. Parrish.

I find the Recorder very helpful in many respects, and its matter, editorial and contributed, often furnishes me with topics or suggested themes for practical sermons.—Robert H. Harris.

A prominent banker in another state voluntarily sent us \$75 to send the paper to Baptists in his county. Now he writes: "The Recorder was sent by me in the county for the purpose of strengthening some weak-kneed Baptists, and also for the purpose of producing Baptist sentiment in certain sections. Its work, in my judgment, has been accomplished faithfully, and I can unite with the sentiment of a prominent physician in this county to whom I send this paper in saying that 'in my judgment it is the best denominational paper in the U. S. Very truly, H. W. STRALEY."

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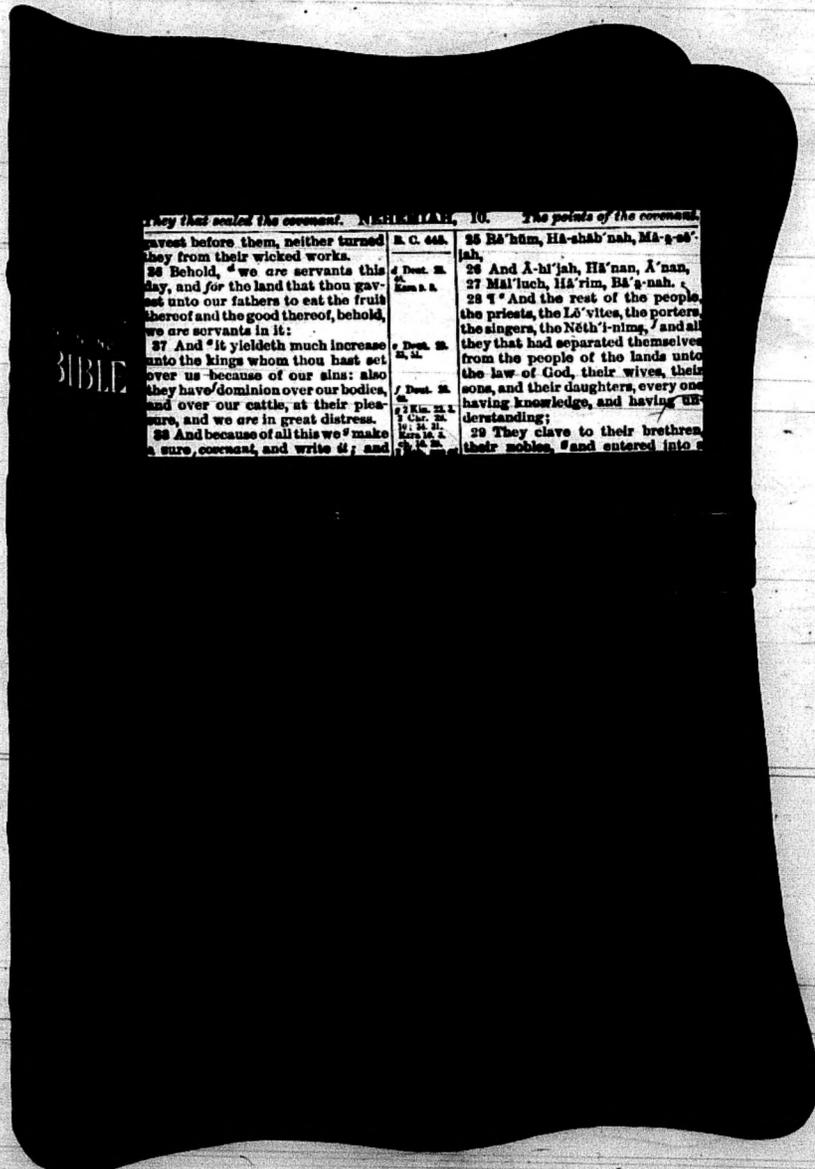
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(See Shakespeare Premium on another page.)

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FROM TEXARKANA.

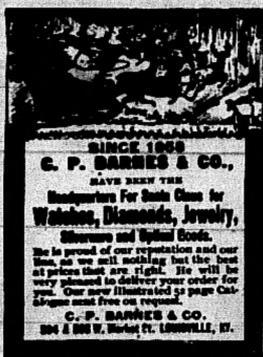
I am able to report progress at the First church. Bro. T. M. Compton, the large bodied and big souled brother, has just closed a short meeting with us. The sixteen additions during the meeting ran our roll up to 410 members. The church has recently bought a beautiful home for the pastor. There are two mission Sunday schools doing well. Bro. Compton's meeting was one of great value to us. He is just about what the average pastor wants when he is looking for an evangelist.

We missed the smiling face of the genial Business Manager at our convention. You had a good man in your place, but some of us missed very much the radiant countenance and ringing tones of the usual "WESTERN RECONNA." We had a great convention, and Texas is bent on doing things. Dr. Gambrell happened to need something near \$5,000 to help him get his figures to look natural, and the brethren think that when "Uncle Gideon" wants anything it would be an impeachment upon Texas orthodoxy not to give it. And Texas banks on her orthodoxy. So they said just wait a minute, and raised \$5,000 in cash with a best egg of some \$500 to set up housekeeping with. Oh, Texas is grand. Only superlatives seem to fit her immensity. But what gladdens us is that her great youthful strength is laid lovingly at the feet of Jesus. Come back and see us.

A change was made in the management of our Ministers' Mutual Benefit Association. Bro. W. C. Luther begged to be relieved of the secretaryship, and the responsibility was laid upon your humble servant. The headquarters were moved to Texarkana, and we continue on the same plan.

I should be glad to have any Baptist minister who reads the Reconna, and who would like 1,000 cheap insurance, to write to me on the subject. We are doing much good in this way, relieving the necessities of the widows and orphans of deceased Baptist preachers. A postal card addressed to me will bring the information necessary. O. L. HAILAY.

Spiritual plowman, sharpen thy plowshare with the Spirit! Spiritual sower, dip thy seed in the Spirit; so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows! Spiritual warrior, whet thy sword with the Spirit and ask the Spirit, whose word is a sword indeed, to strengthen thy arm to wield it!—Spurgeon.



The Reconna is the best paper I have ever taken, and I heartily endorse its course all along the line.—E. B. McNeil.

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